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The Christian Century

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The Mirage of International Law
Hitler or Hitlerism?
Editorials

Keep Our Country Out Of This War!

By Henry Nelson Wieman and Arthur E. Holt

Introducing Kierkegaard
By William T. Riviere

Baffled Kindness
By Bernard C. Clausen

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In This Issue

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Next Week

First of a series of four articles by the editor of The Christian Century summarizing and evaluating the series on "How My Mind Has Changed in This Decade."

The CHRISTIAN CENTURY

September 27, 1939

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Calendar of Coming Events

Sept. 26-28. East Pennsylvania United Brethren Conference, Harrisburg.
Sept. 26-Oct. 1. Northern Minnesota Methodist Conference, Duluth.
Sept. 26-Oct. 3. National W. C. T. U. Convention, Rochester, N. Y.
Sept. 27. New Jersey Annual Methodist Conference, Ocean City, N. J.
Sept. 27-29. Mississippi Disciples State Convention, Jackson.
Sept. 29-Oct. 1. World Congress Against Racialism, Paris, France.
Sept. 30, Oct. 1. National Church Loyalty Days.
Oct. 2. A. F. of L. Convention, Cincinnati, O.
Oct. 2. Minneapolis Minister's Association Meeting, Minneapolis.
Oct. 3-5. Kansas Disciples State Convention, Wellington.
Oct. 3-8. Pittsburgh Annual Methodist Conference, Emery Church, Pittsburgh.
Oct. 5. South District Methodist Conference, Philadelphia.
Oct. 5, 6. Minnesota Universalist Convention, Minneapolis.
Oct. 8-15. America Rediscovery Week.
Oct. 9. Cincinnati Council of Churches Retreat.
Oct. 9. Philadelphia Annual Methodist Conference, Arch Street Church, Philadelphia.
Oct. 9, 11. Minnesota Baptist Convention, Brainerd.
Oct. 9-12. Iowa Baptist Convention, Fort Dodge.
Oct. 9-13. National Recreation Congress, Boston, Mass.
Oct. 10-12. Wisconsin Annual Synod, Presbyterian Church in the U. S. A., Milwaukee.
Oct. 10-13. Missionary Baptist State Convention, St. Paul's Church, Harrisburg, Pa.
Oct. 11, 12. United Conventions of twelve Protestant denominations, Hartford, Conn.
Oct. 11, 12. State Convention, Maine Council of Churches, Bangor.
Oct. 11-13. American Federation of Lutheran Brotherhoods, Detroit, Mich.
Oct. 13. Annual Meeting, Minneapolis Church Federation, Minneapolis.
Oct. 16-19. Baptist State Convention, Lansing, Mich.
Oct. 16-19. New York Synod, Presbyterian Church, Syracuse, N. Y.
Oct. 16-20. Universalist General Convention, Washington, D. C.
Oct. 17-19. Ohio Baptist Convention, Youngstown.
Oct. 18, 19. National Disciples Evangelistic Association rally, Richmond, Va.
Oct. 19-22. Georgia Colored Disciples State Convention, Cadwell.
Oct. 19-25. Eighty-ninth International Disciples Convention, Richmond, Va.
Oct. 20-22. National and New York State Federation, Men's Bible Classes, New York City.
Oct. 24-26. Massachusetts Baptist Convention, Boston.
Oct. 25-30. 70th Anniversary, Woman's Foreign Missionary Society, Methodist Episcopal Church, Pasadena, Cal.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, SEPTEMBER 27, 1939 NUMBER 39

EDITORIAL

THE IRONY OF HISTORY will never be better illustrated than by the meeting of Russian and German troops on September 18 at Brest-Litovsk. It was at Brest-Litovsk on March 3, 1918, that a ruthless German military machine showed its contempt for the Russian revolution by forcing Trotsky to accept a humiliating peace which stripped Russia of Poland, Courland, Lithuania, Livonia, Esthonia, Finland and the Aland islands, the Ukraine, the districts of Ardahan, Kars and Batun, and an indemnity of six billion gold marks. Twenty-one years later Germany has greeted with joy the arrival at Brest-Litovsk of an invading Russian army, marching westward. Brest-Litovsk marked the spot where the Kaiser told Lenin that there could be no dealings between the German empire and the communist revolution. Brest-Litovsk now marks the spot where Hitler has told Stalin that national socialism and communism can work as partners. Obviously, Russia's invasion of Poland has put an entirely new face on the war. It has been accompanied by a declaration of Stalin's intent to remain "neutral"—a conception of neutrality which, even in this fantastic world, places a new strain on the dictionary. Apparently, Great Britain and France will accept the Russian invasion without more than formal protest for the time being. The result will be a fourth partition of Poland, probably along a line which will place the White Russian and Ukrainian districts of eastern Poland within the Soviet Union. If England and France ever become able, by defeating Hitler, to make good their promise to restore Poland they can hardly recognize this partition. In other words, Stalin can no longer allow Hitler to be defeated; the Russian dictator is farther in the war than he is willing to tell his own people.

The War

Why Did Russia Intervene?

OBSERVERS of all political complexions are asking why Russia invaded Poland. The Soviet Union seemed to occupy such a favored position as a neutral, ready to enrich itself by providing war materials for the fighters and ready to emerge as the dominant power in Europe after the warring nations had exhausted themselves, that reasons are feverishly being sought as to why that position was abandoned. All sorts of theories fill the press, but to us the simplest explanation seems the most likely. Stalin was astonished by the swiftness and completeness of Poland's collapse. He saw the German motorized armies streaking toward eastern Poland, each day's advance swifter than that of the previous day. He remembered Hitler's declarations in *Mein Kampf* that Germany must have the Ukraine; he remembered Hitler's speech to the nazi party congress two years ago in which he boasted of the Germany he could make if he had the Ukraine. To Stalin, a German neighbor dependent on Ukrainian resources to be sold at the pleasure of the U.S.S.R. was one sort of neighbor; he could be handled. But a German neighbor in possession of Ukrainian resources was a far different, and infinitely more dangerous, one. It was for this reason, we believe, that Stalin suddenly discovered that he had a "sacred duty" to rescue his "blood brothers" in eastern Poland—a duty somehow overlooked for almost twenty years. The Molotov speech announcing the Russian invasion reached, if you will, a new high in international cynicism. But judged by the standards of the European game of power politics in which the "realist" Stalin is now engaged, the Russian occupation of eastern Poland was only ordinary prudence.

A New Position in The Far East

AMID all the disturbance caused by the Russian invasion of Poland, it must not be overlooked that a new situation has been created in the Far East. Indeed, Stalin's occupation of eastern Poland resulted directly from the new turn of affairs in the Orient. It was on September 16 that an armistice was signed between the Japanese and Russian forces fighting along the Mongolian border. On the next day Stalin gave the red army the order to march on Brest-Litovsk. It is more than hinted that the negotiations for the Russo-Japanese armistice were initiated by Germany. Whether or not that is true, the

effect has been to show the closeness of the connection between the fighting in Asia and the fighting in Europe. All hopes for a localized conflict in Europe have now been shattered; it is a genuine world war which is in progress. Obviously, the Russian readiness to accept an armistice in the Far East has encouraged the Japanese to return with new energy to the complete subjugation of China. For months the Japanese have made little progress against General Chiang Kai-shek; the explanation given the Japanese public has been the necessity of diverting Japan's best troops to hold off Russia. With the Russian threat dissipated, the Japanese people will expect major victories, and the Tokyo general staff can be counted on to attempt to produce them. Reports from China indicate that a new and large-scale offensive has already been launched against territory still held by the Chinese government. A month ago the Tokyo militarists were severely jolted by Hitler's desertion of the anti-Comintern pact; so severely, in fact, that the cabinet fell and a new cabinet was formed which breathed good will toward everyone on the Asiatic mainland. Now Hitler has shown that his deal with Russia was designed, among other things, to gain a free hand for Japan in China, and the militarists in Japan will vault back into the saddle. The dangerous nature of the position in which this leaves Chiang Kai-shek needs no demonstration, for Russian military supplies have been the final reliance of the Chinese government. But it leaves British and French interests in China and Indo-China in as perilous a position as is the government at Chungking. If ever Japan had a favorable opportunity to set up her "new order" in eastern Asia, this is it. Will an effort now be made to make the United States believe that it has a duty to step in to protect China and foreign interests in China? The outburst of anti-American articles in the Tokyo press indicates that the Japanese expect this to happen.

Churches' Test Yet to Come

FROM all parts of the country come reports of church actions against American intervention in the European war. Certain denominational leaders have issued official warnings, such as the "encyclical" by Dr. F. H. Knubel, president of the United Lutheran Church, urging complete neutrality. Great rallies have been held to strengthen the people's will for peace, like the outpouring of Catholics in the football stadium at Milwaukee and the interfaith demonstration at the San Francisco world's fair. Resolutions calling for a neutral policy have been adopted by numerous bodies, such as the one passed by the Illinois Methodist conference last week. And the number of sermons which have included pleas to keep out of Europe has been legion. Today the voice of the churches is almost unanimously against American intervention, and this is all to the good. But the real test is still to come. No real pressure has been put on the American public so far. It is fashionable to support American neutrality. What will happen, however, when heavy pressure is turned on? It is coming, and from two directions. From Europe, it is coming because the entrance of Russia on the side of Germany, probably drawing a number of other countries in its train, makes the outlook for England and France exceedingly black. Does the United States mean to stand by and see the outnumbered democracies go down before the attack of the power-crazed totalitarian despotisms? From Asia, the pressure is coming because the Russian agreement with Japan leaves China (and foreign interests in China) in grave danger. Will the United States continue to look the other way while a rapacious military aggressor destroys our sister republic, flouts the rights of the democratic nations in China, and threatens the Philippines? This is the way in which the attack on American neutrality, when it comes, will be formulated. Will such an attack sweep the churches away from their present position?

Opportunity Knocks At Panama

EVERY American should watch closely the special Pan-American conference which has convened at Panama this week. The gathering offers an opportunity to make both immediate and long-range gains on behalf of international peace and cooperation. Frightened by the advent of the Second World War, the Latin American republics are apparently ready to cooperate with the United States to a degree which, despite fulsome oratorical compliments, they have never displayed before. All that is needed is a little convincing proof that the United States does not mean to take advantage of South America's being cut off from European markets to profiteer, and something more than verbal assurance that we are not inching toward war, and at least three great results can be expected from the Panama conference. An American neutrality bloc can be formed, fully capable of defending the peace of this hemisphere. Either within this American neutrality bloc, or preferably in cooperation with the Scandinavian bloc, a method can be found to define and establish neutral rights. The power of the United States, if employed to uphold such a declaration on behalf of the rights of *all* neutrals, would thus most effectively protect its own neutrality. Finally, the Panama conference offers a chance to work out a rounded program of genuine and generous economic cooperation between all the nations of the Americas. In the various moves which it is making at Washington to safeguard neutrality the administration gives the impression of fighting a defensive, rear guard action. At Panama it has a magnificent opportunity to take the offensive. Le it be hoped that the opportunity is not muffed.

A British Comment on American Neutrality

WHAT does Great Britain think of America's neutrality? Do the people of the British Isles accept the neutrality law as a settled policy on the part of this country? Or do they expect that the United States will do as it did twenty-five years ago and throw its resources into the war on the side of the Allies? It may be impossible to tell what all the people of England are thinking at this early stage in the war, but an editorial in the September 2 issue of the *New Statesman and Nation* of London throws considerable light on the answers to these questions. The *New Statesman and Nation* is the leading liberal

weekly of Great Britain. It has been severely critical of the diplomacy of the Chamberlain government which has brought England to its present crisis. But now that England is at war it writes: "On the quality of American neutrality . . . we need have no anxiety. It would be unbecoming for us to say that the conduct of the administration in detaining the Bremen was a little irregular, but certainly it was reassuring. . . . When a junior member of the administration [Assistant Secretary of War Johnson] pilloried the behavior of Congress over the neutrality act as the cause of Hitler's militancy, several leading members of the opposition frankly confessed their sin. . . . It is reasonably certain that if war breaks out a special session of Congress will permit the export of arms as well as other supplies on the cash-and-carry principle." There are two especially significant statements in this brief paragraph. First, there is the bland assumption that, in its treatment of the Bremen, the Roosevelt administration was willing to act irregularly in order to reassure the British government as to its partisanship. And second, there is the declaration that in opposing repeal of the arms embargo last spring members of Congress were guilty of "sin"! Reading so revealing a passage an American is likely to be irresistibly reminded of the title of Quincy Howe's book, *England Expects Every American to Do His Duty.*

Niemöller's Role In the War

FROM numerous letters which have reached this office it is clear that many Americans have been distressed by reports that Pastor Niemöller has volunteered for war duty in the German navy. Dr. Ewart Edmund Turner, who was formerly pastor of the American Church in Berlin and correspondent of The Christian Century in Germany, reported on landing in New York on September 8 that he had been told by Frau Niemöller on the third day of German mobilization that her husband had informed the authorities of his readiness to return to the submarine service. Frau Niemöller had just returned from a visit with her husband at the Sachsenhausen concentration camp. Can such a report, these perturbed writers ask, possibly be true? No one who has read with care what has been printed in these pages on the German church struggle and the case of Pastor Niemöller should be surprised at the report brought to this country by Dr. Turner, or find cause to question its authenticity. In an article by Dr. F. Wilhelm Sollmann, "Have German Churches Broken with Hitler?" which appeared in our issue for March 29, 1939, it was insisted that an attack from without would rally all church groups in Germany in support of the government. Dr. Sollmann, a member of two Stresemann cabinets, wrote with authority. Editorially the point has been made here again and again that the opposition of the Confessional Church to Hitler has been confined to matters of church government; on all political issues Pastor Niemöller and his followers have insisted on their patriotic loyalty. They have accepted without question the Lutheran doctrine of the right of the state to unhesitating obedience in all secular matters. If now Pastor Niemöller has volunteered to go back to submarine service, that is a logical development which merely serves to dramatize the limited nature of the Confessional Church opposition to the nazi dictatorship.

Will Wisconsin Turn Back the Clock?

REPORTS from the University of Wisconsin indicate that compulsory military training is likely to be made part of the curriculum of that school within the next few weeks. On September 13 the state senate, by a vote of 16 to 13, passed a bill sponsored by a conservative Republican, Senator Kenneth S. White, who is also a major in the Wisconsin national guard. If the bill passes the assembly it is expected that Governor Heil will sign it. Once it becomes law, all freshmen and sophomores at the university will be forced to take military drill. Perhaps the most disquieting feature of the situation is the silence of President Dykstra and other university authorities. Among state universities, Wisconsin has been the leader in opposing the militarizing of education. Military training there has been on an optional basis since 1923. By its stand the university has proved to other land grant colleges that the Morrill act does not require compulsory drill; that government funds are just as available when drill is placed on an optional basis. Since Wisconsin took this stand, sixteen other colleges and universities—including two other land grant schools—have followed its example. If Wisconsin turns back to compulsory military training now, under the stress of war excitement, there is likely to be retreat all along the line. If American education hastens to take up arms, how long will it be before the rest of the country follows?

'Here's Where I Came In'

HOW LONG will it take to whip up war fever among the American people? Nobody knows, but Hollywood is already on the job. A single day's report from the movie production center shows the extent to which the turning out of war propaganda films is already under way. Thus, in one half-column dispatch sent to the *New York Times* on September 13, we find that its Hollywood correspondent lists seven new screen productions calculated to rouse the nation's fighting spirit. Universal, it is reported, has called back the film version of "The Road Back" in order to insert in it material formerly left out as likely to provoke resentment from the German people. Warner Brothers have rushed into production two films with war backgrounds: "Clara Barton and the Red Cross" and "The Fighting 69th." Republic is starting work immediately on "London Blackout." MGM announces a film named "A Call on the President," which is supposed to have political implications. Walter Wanger is about to produce a film whose scenario is not yet written, but whose character is indicated by its already chosen name, "World Crime." But to those who remember the Hollywood of 1917 no announcement in the list will bring more poignant memories than that of Producers Pictures that it has gone into production on "Hitler, the Beast of Berlin." Of all the vile and mischief-making films turned loose on the

public during the hysterical period which preceded America's entrance into the First World War, none equalled in unalloyed indecency "The Kaiser, the Beast of Berlin."

Hitler or Hitlerism?

WHAT are they fighting for in Europe? Gradually the slogans under which a new generation of youth is being sent to its death are becoming standardized. On the German side the mighty propaganda machine ceaselessly rings the changes on three causes for war. When German mothers ask why their sons should be starting for the front they are told that the reich must break the iron ring of encirclement and strangulation which a jealous Britain has sought to forge about the Fatherland. (There is no propaganda against France. France is depicted as merely one tool in the hands of the British forgers of the encircling ring.) Youth is told that Germany must have *Lebensraum*—room to live and breathe and achieve its mighty destiny. And the attack on Poland is justified as intervention to restore order where anarchy had been loosed; to save the lives of brother Germans left by a vindictive Versailles treaty at the mercy of barbarous Poles.

Undoubtedly most Germans accept all this as gospel truth, but as a justification for the precipitation of another world war it does not get far with American neutrals. Americans have had no difficulty in understanding Germany's fear of encirclement, her desire for more economic outlets, her refusal to accept as final the Versailles verdict on Danzig and the Corridor. But they do not believe that these things make up the real reason why Germany has gone to war. Rather, they believe that Germany's invasion of Poland was a logical result of a policy based on force and the threat of force. With a dictatorship always seeking its ends by threatening that a refusal would be followed by an appeal to arms, American neutrals believe that the time was bound to come sooner or later when the governments threatened must either refuse to give way or crash. The Chamberlain and Daladier governments believed they had reached that decisive point over the German demands on Poland. In the light of their treaty commitments, they were doubtless right. But when they repulsed the German demands, the nazi dictatorship was left with no alternative—if it was to maintain its pretensions to invincibility—but to march. That, neutral Americans believe, is why German boys are going to their deaths. All the slogans invented by Dr. Göbbels will not convince them otherwise.

But German mothers are not the only mothers who are asking why their boys must die. On the other side of the lines, English mothers are asking the same question. So are French mothers. And so are the young Englishmen, the young Frenchmen, the young Canadians, the young Australians who feel in their bones that they are marked for death. Why? Well, the Allied propaganda is rapidly settling down to two answers. This war, it sometimes says, is being fought to put an end to Hitler. And this war, it more often proclaims, is being fought to put an end to Hitlerism.

Mr. Chamberlain and Mr. Eden have given clearest expression to this contention that the war is being fought to end Hitlerism. "Our French allies," the British prime minister told Parliament a few days ago, "are like ourselves a peace-loving people, but they are no less convinced than we are that there can be no peace unless the menace of Hitlerism has been finally removed." And Mr. Eden, in his broadcast to the empire, which was also an appeal for the support of world opinion, put it with equal conciseness: "The people of this country are ready to fight a very long war to the bitter end, if it must be, to rid the world of Hitlerism and all that Hitlerism implies."

Sometimes, however, the purpose of the war is declared from Allied sources to be more limited. The Allies are fighting, it is then contended, not to do away with a political system known as Hitlerism but to do away with a specific person, Adolf Hitler. Thus, at the very time Mr. Chamberlain was telling Parliament that the Allies would fight until the "menace of Hitlerism" is removed, the official British ministry of information was stating that "once a trustworthy government is in power in Germany" the Allies would be ready to make peace. In other words, let Hitler fall from power and the British reasons for making war would be at an end.

Here is a slogan, "We fight to end Hitler," which is more convincing than the slogans used by Mr. Chamberlain and Mr. Eden. More convincing because it is more realistic, more attainable. For there is a world of difference between the two slogans, and before neutral opinion in the United States can be seriously impressed it will have to be certain that it knows which of these two purposes the Allies honestly have embraced. Are they truly at war to end Hitlerism with, as Mr. Eden says, "all that Hitlerism implies"? Or will they be content simply to smash Hitler? Are they out to end a system? Or are they out to defeat a man?

If the purpose of this war, from the Allied side, is simply to defeat a man, to destroy his government and see what the British propaganda ministry calls a "trustworthy" government put in its place—that, the fighting may accomplish. It will not be easy. The events of the past few days, and the rapidly growing uncertainty as to the future course of Italy, Turkey and Japan, indicate that Hitler cannot be defeated without a long, fierce and exhausting struggle. It may require a more terrible war than was required to defeat the Kaiser and to put a "trustworthy" government in *his* place. But the Kaiser was defeated; he is still an exile at Doorn. Hitler can be defeated, and the enormous resources of the British and French empires should, in the long run, be equal to that task.

But is this war being fought to end Hitlerism? If so, that is something else again. For what is Hitlerism? Is it anything other than the rule of force in the affairs of nations? The belief, preached so uncompromisingly in *Mein Kampf,* that the welfare and fate of nations depends on the strength of the sword which they forge, and their readiness and aptitude in wielding it? Mr. Chamberlain gave this thing called Hitlerism perhaps its most memorable definition in his radio address to the empire quoted in these columns last week: "Force, bad faith, injustice, oppression and persecution." These are the things the young Englishman has in mind when he says he is fighting to end Hitlerism. But are not these equally character-

istic of Mussolinism, of Stalinism, of the ruling ideas of Japan's military oligarchy?

That brings one squarely up against the next question: Are the Allies fighting to rid the world of *all* these infectious centers of rule by force? Is that what is meant by ridding the world of Hitlerism? Obviously, no. If Stalin and Mussolini and the Japanese generals will only refrain from direct attack, Britain and France will be glad not to attack them. Indeed, Mussolini has been depicted to the British and French parliaments by the Allied premiers as a noble figure in the world's critical hour! And no one will be surprised, or overly censorious, if the Allies find no reason to declare war on Stalin because of his seizure of eastern Poland. (Not that this will free the Allies from the necessity of dealing with the Russian aggression, if their purpose holds to restore Poland. For after Hitler is defeated, Stalin will still be sitting there astride a third of the country whose territorial integrity the Allies have sworn to protect.)

But this very recognition that devotion to a principle—the principle that Hitlerism must be crushed to give mankind a decent world in which to live—requires only that its champions shall fight in terms of military practicability, leads to a still deeper question. Can the rule of force, the proclivity to threaten or resort to force, be ended by war? Can Satan drive out Satan? After the bitterness of war has ended in another victory for the Allies and another defeat for the Germans, will the Allies be any more convinced that the way in which to insure a peaceful Europe is by generosity to the defeated, or will the Germans be any more convinced that their nation can obtain its just rights by reliance on unarmed negotiation? Today some profess to believe that the peace to be written at the end of this war will be a very different peace from that of Versailles. Will it? What secret bribes are being dangled before Italian eyes at this hour? And what will be the mood of the conquerors after they have known years of galling, universal, human suffering?

Force does not do away with force; it breeds it. The Christian gospel has been trying to teach that truth for nineteen centuries, but so far men have failed to grasp it or believe it. Mr. Eden gave a curious, because apparently unconscious, confirmation of this truth in his radio speech. Britain, he declared, is fighting to rid the world of Hitlerism because "our memory is long." Then he proceeded to enumerate five occasions on which, between 1864 and 1939, Germany has embarked on wars of aggression. Altogether aside from the fact that other nations may have "long memories" as to what the British empire was doing during the same period (and before), is it possible that Mr. Eden did not see that by his evocation of memory he was declaring, in essence, that Bismarckism and Kaiserism and Hitlerism are all one and the same thing, and that Hitler is only the latest exponent of a traditional political method which has been terribly defeated on occasion but has not thereby been done away? The way to end this readiness of a virile people to resort to force, Mr. Eden's citation of history suggests, is not to resort to counterforce but to convince them that resort to force is unnecessary.

Is this, therefore, a war to end Hitler or to end Hitlerism? We believe that only Hitler can be crushed by war. Only after the fighting stops can the Allies even so much as get at the sources of Hitlerism. And only in a very different kind of world, under such an order of international life as has never yet been produced by war, will what is now being called Hitlerism be eradicated.

The Mirage of International Law

BY THE TIME these words can be read the great debate on American neutrality will be in full swing in Congress. It bids fair to prove one of the most memorable debates in American history. The predictions, now being so plentifully scattered about, that Congress will hasten to do away with the present arms embargo and to give President Roosevelt whatever he asks in neutrality legislation, will almost certainly be proved mistaken. Such speeches as Senator Borah, Senator Vandenberg and Colonel Lindbergh have already made over the radio indicate that, whatever the outcome, the struggle to put American neutrality on a different basis will be bitterly fought and is likely to last for weeks.

Exactly what recommendations the President will make to Congress is, as this is written, still unknown. The nation expects that he will ask for repeal of the embargo on sales of arms, ammunition and implements of war and for enactment of a cash-and-carry scheme for the control of trade of whatever description with all belligerents. Mr. Roosevelt has refused, however, to give either press or public any advance assurances that this is what he will do, and it would be quite in accord with his penchant for surprises if his message to the special session should recommend some entirely different policy, such as flat repeal of all neutrality laws. The only certainty at the moment is that, whatever the specific recommendations, the two basic purposes of the President will be to secure a free hand in directing American policy during the war and to open the way to supply the Allies with arms.

No neutrality legislation can guarantee to keep the United States out of what has now truly become, with the Russian invasion of Poland, a second world war. Every proposal laid before Congress—mandatory arms embargo, discretionary cash-and-carry, or a combination of the two—will be shown by its opponents to have its loopholes and weaknesses. It is likely, therefore, that before this debate goes very far there will be a cry to do away with all attempts to legislate neutrality and to return to reliance upon observance of the rules for the protection of neutrals laid down by international law. "Drop all this experimentation and get back to the simple principles of international law!" Already some newspapers are saying that; the *Chicago Daily News,* owned by the recent Republican vice-presidential candidate, is a conspicuous example. A few members of Congress have begun to echo it; three out of six congressmen who returned on one recent day from Europe declared this to be their favored policy. It will be surprising if the neutrality debate proceeds far without a widespread hue and cry of "Back to international law!"

Such a slogan has a speciously sensible sound. Why should the nation, confronted by such perils, go on fooling

with untried experiments? Why should it try to be a law unto itself? Why not rather take its stand, together with all neutrals, on tried-and-true principles of international law which have been evolved during the centuries and are now known and recognized by all nations? Such will be the argument, and unless it is subjected to searching examination the uninformed American public may be fooled by it. It is not too early, therefore, to subject this proposal for a return to the protection of international law to a little realistic analysis.

In the first place, the American citizen who wants his country to stay out of the present war needs to ask: What *is* this international law on which we are to rely? The United States relied on international law to keep out of war twenty-five years ago. It did so under the direction of a President who, at least at the start, was much more firmly committed to a neutral course than is Mr. Roosevelt today. Nevertheless, the United States was finally dragged into the war. International law did not protect its neutral status. Why?

If the citizen asks this simple but obvious question he will discover that it has a simple but obvious answer. International law did not keep this nation out of the last war because *there was no such thing!* There was no such thing in the sense of a definite body of accepted rules for the protection of the rights of neutrals, known to all nations and obeyed by all belligerents. Mr. Lansing, the American secretary of state, said so in so many words: "There was no definite code, no fixed standard which could be applied to the relations between neutral and belligerent."

But were there not "accepted principles" of international law in 1914? To be sure there were. Some of these had been laid down by treaty at the two Hague conferences. Some had been written into the Declaration of London, the code of rules for naval warfare drawn up at an international conference in 1909. All were stated in the multitudinous tomes which professors of international law had published in all the principal Western countries. How then can it be said that there was no such thing as international law in 1914? Because from the moment the war started the belligerent nations acted according to their own immediate interests, and long before the United States got into the war in 1917 international law had come to be in actual practice only what the power holding the sea—namely, the British navy—said it was.

Prof. Philip C. Jessup of Princeton has summarized under seven heads the "accepted principles" of international law as they obtained in 1914:

1. "Paper" blockades are illegal. A blockade to be binding must be effectively maintained by an adequate naval force.

2. Even enemy goods are safe on a neutral ship, *if* they are not contraband and *if* they are not destined for a blockaded port. "Free ships make free goods."

3. Neutral goods are safe even on an enemy ship, *if* they are not contraband and *if* they are not destined for a blockaded port.

4. *A fortiori*, neutral goods are safe on a neutral ship *but* only if they are not contraband and if they are not destined for a blockaded port.

5. Contraband goods are divided into two categories: absolute and conditional.

6. Absolute contraband consists of goods exclusively used for war and destined for an enemy country, even if passing through a neutral country en route; the rule of "continuous voyage" applies.

7. Conditional contraband consists of goods which may have a peaceful use but which are also susceptible of use in war and which are destined for the armed forces or a government department of a belligerent state; the rule of "continuous voyage" does not apply.

We have quoted this academic verbiage at length not because it had any relation to the principles observed by the warring navies during the First World War, but precisely because it did not. Not a single belligerent pretended to obey these rules. Sir Edward Grey, the British foreign secretary, in his reply of October 21, 1916, to American protests against British disregard for the supposed "rules of international law," was candid enough to write that "modern conditions had rendered the old rules obsolete" and that "twenty months' experience of the working of the new rules . . . had served to show the utility of the changes." Their utility, that is, to Great Britain in starving Germany into subjection.

Nor was it only with regard to matters of contraband that the powers controlling the seas tossed international law out the window a quarter-century ago. Because she could, Great Britain seized and examined American mails; she forced all American ships to put in at British ports for examination of their cargoes; she removed passengers from American ships on the high seas; she placed British agents in every American port to control the nature of the cargoes carried in American ships; she drew up a black list which fixed the foreign firms, in neutral as well as belligerent countries, with which Americans could deal—"This," writes Professor Borchard, "at a time when Canada refused to submit to such a black list and freely sent shipments to those very firms!"

But that is not the whole story. If Great Britain, ruling the waves, paid no attention to the "accepted principles" of international law, and if Germany likewise (according to our allegations) broke them, so did the United States! And here we come to the nub of the whole difficulty when the proposal is made to protect neutrality by relying on international law. No reliance can be placed on such protection, because nobody can be sure what international law is! There can be no doubt that every step which President Wilson took to protect the neutral rights of the United States between 1914 and 1917 he took after receiving the advice of his legal experts in the state and justice departments and in a conscientious belief that he was proceeding in accordance with the dictates of international law. But today it is declared by America's greatest authorities on international law that fundamental positions taken and claims made by President Wilson in the controversy with Germany over submarine warfare which finally brought us into the war were entirely mistaken and unjustified!

Who are the acknowledged experts on international law in this country? President Roosevelt named one the other day when he advised the members of his press conference to study the works of John Bassett Moore to learn about American neutral rights. But what does Judge Moore say? Before the Senate foreign relations committee in 1936 he testified: "We became involved in war directly as the result of our undertaking to guarantee the safety of bel-

ligerent merchantmen and our taking the position that armed belligerent merchantmen were to be considered as peaceful vessels." Another recognized authority is Edwin Borchard, professor of international law at Yale. What does Professor Borchard say? The whole argument of his famous book, *Neutrality for the United States,* is that the rights of American citizens to travel on belligerent ships for which President Wilson fought in his submarine controversy with Germany had no standing whatever under international law.

It should perhaps be recalled in passing that when, in those days of the First World War, the United States protested to Great Britain against what it conceived to be a particularly outrageous infraction of the rights of neutrals under international law, Sir Edward Grey always replied that his government was doing no more than our federal government had done in Civil War days. To stop European commerce with southern ports the Union navy formulated and applied rules for the control of neutral shipping to the Bahamas and West Indies which broke all precedents. In other words, Sir Edward inferentially reminded this country that in time of war international law is whatever the navy controlling the seas says it is.

It has been worth the space to give this brief summary of America's experience in trying to stay neutral by reliance on international law twenty-five years ago because the situation has not altered a whit since then. In the executive agreement which this country made with Great Britain on May 19, 1927, as Professor Borchard points out, Britain not only implicitly admitted that her course in the First World War had been illegal under international law, but she provided "openly in the agreement that she reserved the right to do the same thing again in any future war." Now she is doing it. Neutral ships are ordered into British ports for examination; a blockade is established of a type which all textbooks on international law declare illegal; contraband is made to cover almost everything under the sun; the doctrine of "continuous voyage" is so interpreted as to paralyze trade with neutrals; belligerents have already announced their intention of drawing up black lists to control neutral trade. And it is already as clear as daylight that an attempt to chart America's course in terms of upholding neutral rights under international law will simply involve us again in interminable disputes which, the more determinedly our contentions are advanced, the more likely we are to end in war.

Is it therefore proposed to keep the United States out of the Second World War by repealing the neutrality law and going back to presidential guidance under international law? Remember that the American secretary of state who went through that experience a quarter-century ago testified that there was "no definite code, no fixed standard" by which to act; that America's outstanding authorities on international law have testified that President Wilson was utterly mistaken in his contentions as to what American rights were; and that in the final issue international law proved to be what the guns of the biggest fleet said it was—that and nothing more. To repeal a neutrality law in favor of reliance on international law is to give up substance for a mirage.

That Reminds Me

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not much given to attending public dinners, partly because I do not greatly enjoy them and partly because I am not asked. It is not the dinner that I do not like. It is not even the speeches. They would be bearable if it were not for the funny stories. And these would be less intolerable if it were not for the preface, "That reminds me."

I indict those who use those words. *J'accuse.*

As a rule they are not true. Nothing reminds him except so far as anything can remind you of anything else, as solvers of crossword puzzles know well. There are exceptions, I admit. But as a rule the man who begins in this way is simply dragging in a story which he has recently heard.

Funny stories *may* come into the magnificent province of humor. May! But there can be few things so melancholy as a funny story. And where a speaker strings a number of them together with the refrain, "That reminds me," then a settled mephitic gloom creeps upon the most cheerful board.

I am led to these reflections not by any recent sufferings. Indeed the last dinner which I attended was a perfect example of things as they ought to be. Speaking, perfectly serious and flavored with a pleasant wit, "seasoned with salt," as the apostle put it; stories few, but relevant and told without "That reminds me." I wondered as I sat and listened, not watching the clock, why on similar occasions I have cried, "How long!" I came to the conclusion that after-dinner speakers should observe certain rules.

They should not make the funny stories, as it were, the skeleton of their speech, so that it becomes plain that their one purpose was to tell those stories. The celebrated raconteur is often a bore, because he is nothing else.

No man is ever really funny who is trying simply to be funny. Humor should be a by-product. No man by taking thought can ever become humorous. Even the professional humorist loses nothing when he has some human theme and is felt to be true to things as they are.

It is not necessary to drag in the latest funny story which the speaker has just heard. Any speaker of experience can work into any speech any quotation which has arrested him. But is it worthwhile for a speaker, even after dinner, to drag in the "latest," which may be a very old story recently released again? If it must be done, then let the modulation be effected with more art than by the words, "That reminds me."

Economy in such stories may be recommended. One good, relevant, well told story is worth more than half a dozen. Such a story may be a piece of fine rhetoric. It will be remembered with all its associations. But six will create confusion and irritation, especially if they are told without any skill. I strongly advocate diligent preparation.

But that reminds me that my space is filled.

Ever yours,
QUINTUS QUIZ.

Keep Our Country Out of This War!

By Henry Nelson Wieman and Arthur E. Holt

OUR PARTICIPATION in the European war is not inevitable. But two things can drive us into it: confusion of issues and desire to enter. If the issues are cleared there will not be enough desire to make us fight. If the issues are not cleared, we may be pushed in against our will. There is one fatal confusion of the major issue. Many are saying that we cannot keep out because all the great nations are so deeply interwoven. Of course that is true but that is not the question. The question is: Shall we or shall we not keep our country from military mobilization at home and from sending troops to Europe? There are many senses in which we cannot escape involvement. But we can avoid doing these two things. To confuse this outstanding issue with other kinds of entanglement is to produce a state of mind in which people are unable to concentrate their energies on the main thing. Then we may drift helplessly into the war.

I

What the Issues Are Not

1. The issue is not absolute pacifism.
2. The issue is not self-defense against Germany.
3. The issue is not to help other nations fight a war for us.
4. The issue is not to enter a war for democracy.

II

What the Issues Are

1. We must keep out of this war to prevent an unjust peace.
2. We must keep out of this war to save democracy at home.
3. We must keep out of this war to save democracy abroad.
4. We must keep out of this war to counterbalance Russia.
5. We must keep out of this war to save civilization from downfall.

Let us consider these declarations in order.

1. *The issue is not absolute pacifism.* Absolute pacifists will work to keep us out of this war and we welcome their cooperation. The rest of us believe each war should be judged on its merits. We shall do everything in our power to keep the United States out of this particular war because the evil consequences of entering it will be vastly greater than the results of not entering.

2. *The issue is not self-defense.* No one knows which side will win; therefore we do know that there is some approximation to parity in power. Therefore we know that the winning side will be exhausted and unable to fight again for years. No matter which side wins, both will be bled white if they fight to the bitter end. Therefore it is absurd to say that Germany will be a menace to the United States if the Allies should be the first to sue for peace. The probabilities are that this war will be the end of Hitlerism, no matter which side wins. In any case the victor cannot threaten the United States.

3. *The issue is not to enter a war that is fought for us.* Whatever England and France fight for, it is not for us that they fight. Empire capitalism is one of the causes of this war. We do not want to fight for that. The unjust provisions of the Versailles treaty, imposed by Clemenceau and Poincaré against the opposition of our President, is another cause. We do not want to fight for that injustice. This is not our war.

Not a War for Democracy

4. *The war is not being fought for democracy.* There is no clean issue in this conflict which puts democracy on one side and totalitarianism on the other, despite the fact that England and France are democracies and Germany is not. A study of the network of circumstance which has driven France and England into this war will make this plain. It is too complex to unravel here. But a few facts should be mentioned, not in condemnation of the two countries but to remove the illusion that this is clearly a war for democracy.

Stresemann tried to develop a democracy in Germany and pleaded desperately with England and France to give it the breath of life by modifying some of the stipulations of the Versailles treaty. They refused to give to a democracy struggling for its life what they later granted to Hitler. We are not saying they intended to do so, but what they actually did under stress of circumstances was to destroy democracy in Germany and aid despotism.

Negrin and others made a heroic attempt to form a democracy in Spain. England and France refused to allow supplies to be sent to them when Franco could get all he needed from Italy and Germany. Here again not perhaps by conscious intent but actually they throttled democracy in Spain and promoted despotism.

Czechoslovakia was eager and ready to make every sacrifice to defend her democracy and that of others but France, under pressure from England, refused to abide by the treaty which she had repeatedly asserted. We do not say that England and France had evil intent, but here also they crushed democracy and promoted the cause of despotism.

The immediate occasion for this war is to defend the undemocratic system of Poland. There is reason to think this war would not have started when it did if England and France had accepted the aid of Russia on her conditions. The primary condition was that she be allowed to enter Poland in defense of that country when and if Germany attacked. The Polish aristocracy did not want Russia to enter lest the Polish peasants in their impoverishment be incited by the Russians to throw off the despotic yoke which oppressed them. England and France cooperated with the Polish aristocracy in this matter and so forced Russia to repudiate the alliance which they offered so half-heartedly. In the face of these facts it is

plain that England and France are not cleanly and wholly fighting the cause of democracy. They are fighting, as every nation fights, to defend the interests of those groups which control the policies of the nation. All our sympathies are on the side of France and England in this war, for they are more democratic than their foes and have done everything in their power to avoid the war. They were forced into the fight by Hitler and his group. But we can aid them best and promote the good of mankind most effectively by refusing to mobilize this country for war.

Positive Reasons for Neutrality

We have been stating and trying to clarify the negative issues. We turn now to the positive.

1. *We must keep out of this war to prevent an unjust peace.* If the United States had not entered the last World War, the injustice of the Versailles treaty would never have been perpetrated and so the present war would not be upon us. The two sides would shortly have been forced by mutual exhaustion to end the war with a treaty in which neither side had overwhelming dominance of power. It was our entry which gave the Allies so great advantage that they could force Germany, against all the protests of our President, to sign a treaty which has been a Pandora-box of evils. If we enter this war the same thing will be repeated. The one side will have such preponderance of power that another unjust treaty will be written bringing on future wars. Our representatives will not be able to overrule the people who have been most deeply involved, have suffered most and been most embittered unless we assume the role of despotism and impose our own treaty on Europe, in which case we shall be forced by participation in the war to become the arch foe of democracy throughout the world. If we do not enter, the probabilities are that the two sides will have some approximate equality of strength, in which case they will either stop before they reach the bitter end or else fight until all are exhausted. In either case the balance of power will bring about some justice in the provisions of the treaty of peace.

2. *We must keep out of this war to save democracy at home.* Democracy is now passing through a precarious period of transition. One of its chief bases has been wide distribution of ownership of property and the relative independence enjoyed by the farmer and small business man. Economic developments are fast sweeping these foundations away. Other economic support must be found for our democratic system. It may be that organized labor will supply this new undergirding. In any case, and perhaps because of these unstable conditions, many powerful interests in our country are working against democracy although many of them may not be conscious that they are doing so. Yet if they have the opportunity to exercise their will, they will destroy it so far as their power reaches. War will give them the opportunity. Organized labor will lose whatever independence it has been able to achieve. The small business man and the farmer will be swept into subservience to the organized might of centralized control which effective fighting demands. Intolerance will mount against every opinion which impairs the single thrust of the government. Minds will be molded by propaganda until the masses are helplessly confused or helplessly subject to the dictates of the administrative authority. War cannot be fought otherwise. The United States must not undertake a war feebly. If it strikes it must strike with overwhelming power, else not strike at all.

Will democracy be able to come back in the United States after the war when it is passing through such a critical transition in its economic base? It will certainly be set back for years to come. It may never be able to recover because the war will catch us just when the old foundations are being removed and the new ones are not yet constructed. Can a house stand before a flood when it hangs precariously on such temporary props?

3. *We must keep out of this war to save democracy abroad.* A long and bitter war in Europe will destroy democracy in the nations that fight. The last World War killed democracy in half Europe and crippled it seriously in the other half. The present war will finish the lethal job. This will be the result no matter which side wins, as the last war teaches us. Democracy may continue and even develop in the small countries that do not participate such as Switzerland, Holland, Denmark, Norway, Sweden and others. But they cannot stand alone if all their more powerful neighbors sink into various forms of despotism. They can survive as democracies and promote democracy at home and abroad only if they can exchange goods and ideals and moral support with a great democracy across the Atlantic which has continued with them to keep out of the war.

The Worst Kind of Isolation

We must not establish a military regime and send our troops to Europe in order to be free to cooperate with all the nations of the world where democracy still lives or struggles to be born. If we enter the war we shall undergo that kind of isolation which is more deadly than any other—isolation from the peaceful, democratic, constructive forces and creative growths which are the hope of mankind. Some say we should enter the war to avoid isolation. Only a confused mind can speak like that. We commit ourselves to the worst kind of isolation when we enter the war.

4. *We must keep out of this war to counterbalance Russia.* There is every reason to think that leadership is now passing from Europe to Russia with China on the one hand, the United States with the Western continents on the other. But if we enter the war we shall necessarily become so involved in the local affairs of Europe that we cannot move with the rapid shift in world leadership that is now occurring.

Russia has maneuvered herself into a place of domination and control in the swiftly shaping history of the world. America has something to contribute to the making of this history which must not be submerged beneath the international domination of Russia. Our part in the wide and free and constructive shaping of world affairs along with Russia and China will be proportionately less and theirs proportionately more, just to the degree that we become participant in the European war.

Heretofore world history was made in Europe. It is

not so any longer. If we organize all our resources to throw them into that little peninsula which has now lost its importance in our planetary life, we shall lose the greatest opportunity that has ever come to this nation.

5. *We must keep out of this war to save civilization from downfall.* The evils resulting from our participation in the last World War have been written large and black. But the evils that will result from entry into this present war will be far greater. The fortune of the world is more critically balanced and instable than it was then. The consequences of our entering this war will be more swift and wide and profound and every one of them will be evil. To save the civilization of the world from a major disaster, we must keep out of this war.

Introducing Kierkegaard

By William T. Riviere

WHILE the late Lord Byron was still the idol of romantic youth, and while Marx was still interpreting history in the British Museum—in fact, was heavy with history—a Great Dane bayed the moon between the Baltic and the North sea. His career, like a shooting star, shone briefly on few, was seen but not noticed by more, and by most was unperceived. But latterly astronomical photographs (his numerous books and long diaries) are being studied, and by some that little streak of light is catalogued among the great stars.

Opinions vary as to his size and candlepower, as to his distance from us, and as to the direction of his movement. Dr. Lowrie wrote a monumental book about Kierkegaard, but testifies that most of the time he spent reading books about Kierkegaard was wasted. Kierkegaard is an absolute stranger to you until you read Kierkegaard. However, whether you read him or not, you may want to read enough about him to justify you in an occasional use of his name. It sounds scholarly and up-to-date, whether you pronounce the last syllable "guard," as do some Danish-Americans, or "gore" as we are told they do in Denmark. Yet if you do read him, you will have to read thousands of pages before you dare express an original comment. Having read some thousands of his pages in translations, plus a couple of thousand about him in four languages, may I hesitatingly pass on a few impressions to my brethren of The Christian Century family?

The Life of a Mystic

Soren Kierkegaard was born in Copenhagen in 1813. Much of a large inheritance he spent during the last twelve and a half years of his life publishing almost innumerable books, much faster than their sale would have permitted from a profit standpoint. The profit motive did not control Kierkegaard. At times, when tempted to worry about what he would do after his capital had been exhausted, he comforted himself by writing beautifully about the birds of the air and the lilies of the field. One day in October 1855 he drew his last money; on the way home he fell ill, and he died peacefully on November 11. Peacefully, and yet without the last communion; being engaged in an attack on the established church, he refused to take communion from a minister, and naturally there was no Lutheran layman to serve him.

As a romantic lover, Kierkegaard was the joke of the century. The brilliant and promising young man courted a nice girl. After they became engaged, his inner melancholy and some conscientious quirk caused him to jilt her. His somewhat artificial heartbreak he then sublimated into an immense literary production. The unordained theological graduate, the ex-lover who had spent evenings reading printed sermons to his sweetheart, still felt a pastoral responsibility for her spiritual life, and tried to renew his friendship with her through her father. The latter, a state councilor, lifted his hat to the author but declined to speak to him. The former teacher whom she married, later governor of the Virgin Islands, also refused. So Kierkegaard still wrote about her in his journal, and many things in his books were aimed at her. You will not be surprised to know that as adventurer he stayed at home and let his mind go on far journeys of thought, into old countries like Greek philosophy, nearby lands like German philosophy, and into some unexplored lands which he pioneered.

Scandinavian Melancholy

As penitent he was original. They say that the early poetry of the Norse peoples lacks a sense of guilt. But did all the emotions of ancient Scandinavians find expression in those poems which have survived? There is a terrible brooding melancholy which some of us have seen produce catastrophe in the lives of certain individuals from those northern regions. Soren Kierkegaard was overwhelmed to learn that his pious father had been suffering guilty agonies for threescore and ten years because once during a hard boyhood he had dramatically defied God. Not only did Soren darken most of his own life by a filially penitent melancholy, but one of his most powerful and interesting books (there are even two separate French translations) deals with inherited sin, and another with despair.

To Kierkegaard Christianity was not like gravitation which makes ripe apples fall, nor like the mechanism which starts your car when you step on a gadget, nor anything else regular. He used mathematical illustrations, such as the square of consciousness, and the *n*th power; but if his studies included analytical geometry, he did not use the spiral. A spiral, around and around and wider and higher, suggests itself to Kierkegaard's readers; but it would not have suited him. The spiral in all its varieties progresses by a mathematical rule; Kierkegaard gave up the quantitative sciences for an emphasis on qualities, and preferred unmeasurable individual possibilities to general

laws. For him the sinner is wretchedly separated from safety by a chasm. Only an incomprehensible and indescribable and not-to-be-reduced-to-rule leap can get him across. The merely human cannot help him. He needs something else. And though at times Kierkegaard's soul was at peace, often he felt in his heart what he finally cried aloud, that Christianity is *demand* rather than consolation and comfort. Therefore he attacked the pharisaic complacency of us Christians.

As a stylist he is said to have done great things with his mother tongue. Barth used to quote him a great deal because he said things so strikingly. Even in translation, two great skills are manifest. One is a masterly interweaving of the several threads of a discourse, distinct threads which disappear and reappear, a characteristic that makes you think of an ascending spiral. The other is his way of walking around a subject. Every step or two he stops and tells exactly what he sees from that point, or what a certain kind of man sees from that place, and then what another sees from the next position, and so on. This method is applied in successive pages, or paragraphs, or chapters, or volumes. Thus, as Dr. Pauck warned readers of The Christian Century several years ago, it is not safe to classify Kierkegaard by the one or two of his books with which you happen to be acquainted. Often instead of telling you what to think, or what he thought, he presents a manner of thinking which he wants you to try for yourself and reject, but which he presents as attractively as possible. He sees a great chasm between God and man; a chasm between time and eternity; a chasm between truth and error; a chasm between historical proof and religious certainty. But he emphasizes the nearness of God to man with his great phrase, "before God." That was a favorite phrase during his last eight years.

Kierkegaard's Faith

As a literary artist, he may be studied in his twin books about faith, written from two sub-Christian viewpoints. *Repetition,* soon to appear in English, is both a queer love letter and a study of Job's faith under trial. Financially depressed, sick, bereaved of his children, advised by his wife to curse God and die, persecuted by the tactless sympathy of his argumentative friends, Job was tested as to whether his faith could live on against the evidence of his experience and the bad theology of his comforters. The companion volume (written under a different penname) is a carefully reworked and polished "dialectical lyric," *Fear and Trembling,* already published in English and reviewed in this weekly.

In this second book one finds Kierkegaard's carefully drawn distinction between the knight of infinite resignation and the knight of faith. Perhaps the contrast which he draws between their dancing provides the clearest clue to his meaning. The knight of resignation can leap up into the air and catch his balance when he comes down, but you see the effort by which he keeps his feet; the knight of faith takes the leap of faith and goes on dancing without breaking time. In other words, faith is something far beyond merely giving up, and yet is so much a thing of the inner life that spectators do not know what the believer really is. (Elsewhere Kierkegaard supplements this idea.) This book deals with Abraham's faith: at the last moment Isaac was really spared. The sub-Christian definition of faith is believing that to God all things are possible. I have not yet succeeded in digging out Kierkegaard's complete doctrine of faith—if he had one. He does not run to finished doctrines. But how that man can illuminate a saying of Jesus!

Subjective Psychology

As psychologist he read, observed others, observed himself, and used a fertile imagination. His own mind was his laboratory. He created his own types instead of merely, like an objective novelist or a case-worker, interpreting what he could see of others. His books make some surprising states of mind seem real. His many pseudonymous characters are finely drawn. Victor Eremita is rather pagan and a bit of a moralist; Johannes de Silentio is not a Christian but is confident that he knows what Christianity is; Constantine Constantius is a calm and philosophical esthete, not so selfish as Seducing John; Johannes Climacus is almost a Christian; Anti-Climacus is hyper-Christian. As for himself, Kierkegaard felt that he only managed to be a simple Christian.

As a preacher of Christian morals, he was frankly otherworldly. Of his father's old pastor, a popular preacher and presiding bishop of Denmark, he wrote that in eternity—that is, in the next world—he will not be preaching; he will be judged as to what he preached in this world and as to his conduct. Kierkegaard saw beams in his own eye; he also saw beams and motes in the eyes of his contemporaries, and in those of Martin Luther. His emphasis was on individual responsibility before God.

In his winding dialectic way he honestly struggled for years to discover his own special task. He wrote marvelously about Christian love. Singlehanded he challenged a comic paper which was satirizing nearly everyone whose head rose above the crowd in Copenhagen. The paper had been friendly toward him. Now it turned against him with jokes about his thin legs, cartooned his uneven trouser legs until they were the laughter of the whole city, and had him mocked on the streets as "Old Either-Or." It appears that he was the winner: the paper ceased publication, its owner went abroad, its star writer left the country never to return. But the sensitive victor had suffered agonies which only his journals reveal, and had felt that he was unheroically being trampled to death by geese.

No Interest in Reform

As reformer, most Americans would call him a failure. He gave largely to charity but was not at all interested in reform by legislation or by popular movement. He had no sympathy for Grundtvig nor for his popular and lasting success. To Kierkegaard the war of 1848 was just an unnecessary commotion and the inconvenience of losing the services of his valet. His admirer and translator, Paul Tisseau, thus explains Kierkegaard's position: "The reformer is not the changer or bringer-in of institutions; he is the awakener of conscience, the giver of earnestness, the restorer of ideals, of the *ought,* of moral and religious demands, who thereby risks martyrdom." A martyr is more than a daring partisan who becomes an unwilling victim.

Nowadays, says Kierkegaard, when the title of reformer is worn like a medal, "communism is yelling that private property is theft; yes, and if people call you a reformer you are a thief too."

As a philosopher, Kierkegaard is not easy to classify. Harald Höffding put him among the philosophers of discontinuity. But Kierkegaard's emphasis on the leap makes him a philosopher of *discontinuity overcome.* He taught that sophisticates learn to avoid inconveniences but do not have much fun. Labels are conveniences, but applied to Kierkegaard they do not give much help. He inclines toward the unique. Anyway, why go into his philosophy here? Our American colleges still crowd philosophy into a corner and let our courses in literature or history or biology or economics or perhaps religious education guide whatever integration of thought comes to the student before or after graduation. Some get their widest and deepest view from psychology; which may be good or bad.

Too Much for the Psychiatrists

In that connection I remember a remark of Tisseau's: "Kierkegaard will of course always be too much for the psychiatrists" (at long distance, out of reach of tests), "as he is for the psychologs." He adds that what in others would be neuroses, getting nowhere or producing erratic actions almost free from control by the reflective will, in Kierkegaard "occur in a shock where the soul's combined powers at highest tension come into collision. (That is *existing,* as Kierkegaard employs the term.)" Certainly Kierkegaard tried to take into full consideration some obscure and unpleasant phenomena of awareness which nice systematizers such as the Cartesians or Hegel lightly brushed aside. His method is about as far as possible from the clarity which Leibniz sought or the directness of Herbert Spencer.

To Kierkegaard the world as we can see it and live in it is not an open door toward God but a closed door. The door can be opened only from the other side. The door opened and the Gospels record what happened. This revelation reached Kierkegaard through the Bible. He humbly trusted his life and his soul to God, as he understood God and God's will. Unaffected by the beginnings of literary and historical criticism of the Bible, he would probably have remained unaffected today. To him, truth was subjective, but not all subjectivity was truth. And since he disliked professors anyway, one fears that the dialectic of criticism—the historical Jesus, the apocalyptic Jesus, form criticism—would have caused him to remark that the very sayings outweigh the lucubrations of professors who dissect the words in which the sayings reach us.

In his last violent polemic Kierkegaard charged that the visible church and its ministers are characterized by an absolute lack of Christianity: "Christianity is not there." We are too much interested in ourselves, our families, our institutions, our programs, our individualities and our herd instincts, to hear the voice of an unimpressive Man, really the God-Man, who calls us to follow on the lonely road of suffering. Kierkegaard was an extremist, of course. So was Jesus. Therefore a good deal of the vitriol which Kierkegaard poured on his contemporaries in his native land ought to burn some of us American pastors: it has put some blisters on me.

Baffled Kindness

By Bernard C. Clausen

THERE IS A BOOK which is beginning to make history throughout the world. It has not been greeted with swift success nor wide sales, but it is destined to become one item in the unofficial canon of our developing faith. Its title is unpretentious, *Out of My Life and Thought,* but its author is Albert Schweitzer.

Schweitzer's career is incredible. Scholars accept him as one of the great theologians of our day. His studies in the life of Paul, the meaning of the Lord's supper, the sanity of Jesus, have reshaped the future of Christian thought. Musicians revere him as the master organist, whose concerts have taken him across the world, whose interpretations of Bach have stamped him as the supreme authority, whose practical mechanical suggestions to organ makers have produced a new and better type of instrument. Scientists recognize him as a great experimental physician, now involved in a promising attack upon tropical diseases. But to these three stupendous careers is added a distinguished spiritual achievement—the glory of his devoted, selfless personal life.

Years ago, privileged and happy, secure and influential, with the world of art and scholarship waiting before him, he looked up from reading in a missionary magazine, and suddenly knew that he must live the rest of his life in the deepest need of the world. Careful study revealed no place so dark as the dark shadows of equatorial Africa; frank self-analysis showed him that as a theologian he could never pass the tests of orthodoxy required of preaching missionaries. So he wrote letters to his friends, separating himself from all that was dear in his old life, began the tedious course required of young men in preparation for medicine, and at the end of years was ready for practice as a doctor. Into the forests of Lambarene he went, there to build a funny little hospital, and serve the desperate natives of that dismal land. There the war, with its furious and senseless indirection, uprooted him and despoiled his work, turning the slow, silent jungle loose upon his deserted compound. There he returned, when the fighting was done, to rebuild with stubborn patience. There he is now, writing books on theology between clinics and operations; practicing on a crude contraption of keyboard and pedals in imitation of the vast organs he has touched into life; buried, so the heedless world says, buried deep among primitive souls that will never

appreciate him, never comprehend, even remotely, what is the force that drives him and the aims for which he is working.

Obviously here is a great lover of mankind, a genius in compassion. His life seems like boundless, overflowing, thoughtless kindness. But if we so conclude, we are wrong. He learned better than that. He forced himself to love and serve only those he could help. He directed every kilowatt of his compassion toward real need within reasonable reach. He refused to be plagued with baffled kindness.

Misplaced Consideration

His secret is revealed in a single paragraph from his book. He describes his happy life in Strassburg, where he was completing his theological education, preaching and playing Bach, years ago. Joyfully he received the announcement that he had been awarded the Goll scholarship, entitling him to several years of travel and study with the great theological teachers of the time. But he learned that another man, Jager, a specialist in Oriental languages, was disappointed and was waiting for Schweitzer to yield up the scholarship when his term was over. Touched with compassion, Schweitzer hurried through his courses, cut short his travels, postponed his reading and surrendered the honor as promptly as possible, only to discover that Jager made no use of the available award. "Had I known," Schweitzer writes, "that Jager was not waiting, I should have traveled in England, used my chances, and been really prepared. That I lost this opportunity, through misplaced consideration of others, has been a matter of regret for me ever since!"

Regret? But not regret alone. Wisdom, too. Schweitzer never did that again. This was his last "misplaced consideration." From this time on, he exercised conscious control of his good intentions. And out of that control came the greatness of his career. It was not that he had more love, but only that he used his love more wisely. He had learned not to waste it. We fail to approach him in greatness, not because we show too little kindness, but because our kindness is baffled by the brainlessness of its direction.

Does this teaching seem contrary to the spirit of Jesus? Examine his life once again, in the light of this revelation of Schweitzer. See how patiently and tolerantly the Master could deal with such obvious enemies as the scribes and Pharisees, answering all their questions, meeting all their doubts, as if determined by patience to win them all. Then came the moment when he was compelled to conclude that they were "whited sepulchers" with the stench of death reeking up from them, and the glitter of deception painted on to conceal their corruption. Instantly he turned away from them as if they did not exist, and gave himself to contact with publicans and sinners, whom these proud foes despised, but whom he hoped to help. See how Jesus could drop his striving for the soul of the rich young ruler the moment he sensed his final rejection, and without regret or hesitation could give his attention to a mad young man among the tombs who called out curses, or a sad young man among the crowds who cried, "Jesus, thou son of David, have mercy on me!" See with what grim finality he could dismiss Judas with the calm words, "What thou doest, do quickly," and reach out toward Peter with the compassionate words, "Peter, I have prayed for thee that thy faith fail not!" No wistful, wasted affection here.

Warning to Sentimentalists

Indeed Christ put his thought into neglected but inescapable words. The Sermon on the Mount contains explicit warning to silly sentimentalists. "Give not that which is holy unto dogs. Cast not your pearls before swine." The best intentions in the world are no substitute for good sense. Toward the end of his ministry, he counseled his friends about their missionary work. "If you find a village that rejects you, do not pine or whimper. Shake off the dust of that town from your feet, and push on to people whom you have some chance to reach!" He left us no excuse for baffled kindness. Both by example and by precept, he showed us how to direct the promptings of compassion so that the results might not be barren.

We must set our affections on things above, directing our love to build itself into the firm structure of the Kingdom. "Love God with all your heart and with *all your mind,* and your neighbor, as yourself." This is the law and the prophets. And it involves no misprint. We must love, with heart *and mind.* We must "use our heads," in reverence and compassion. "Casting your bread upon the waters" is carelessly easy, but it is a brainless thing to do with good bread, and if we do it, we deserve to have our bread float soggedly back to us after many futile days. People find it pleasant to claim credit for loving Jesus. One can love Jesus without doing anything about it. As if he foresaw the temptations of witless sentiment, he warned us thrice: "If you love me, feed the hungry, the needy in my flock!"

Test of the Three Wishes

Out of the radiant good will and confidence of an institute on character education a woman school principal rose to rebuke us, last year. "I have seen the character of my children ebb and flow with the statistics of joblessness. They sent a boy to me a few months ago for a last chance. He had been caught stealing twenty-five dollars in his previous school. My best efforts to win his confidence seemed doomed to fail. Finally, I tried the old trick of the psychologists. I asked him to tell me what he would choose if he had three wishes. He insisted that he wanted nothing for himself. I pressed him for an answer, and finally he blurted out: 'If I had three wishes, I'd wish my father and mother got along better with each other; I'd wish somebody back home would get a job, and I'd wish we could get off relief.' "

In that answer stood revealed not only a single boy, tortured out of shape by circumstances he could not control, but a whole lost generation. You can't love a boy like that with shallow sentiment. Your love must find its way into a thoughtful plan that will save him and his bewildered world. So it is with everyone, from the beggar on the street to the king on his throne. In a complicated age like this, there is no room for "misplaced consideration of others," no time for "baffled kindness."

BOOKS

Doers of the Word

SAINTS IN ACTION. *By Dumas Malone. Abingdon Press, $2.00.*

ONE who ventures to discuss the lives and labors of American saints must first establish some criterion of saintliness. Dr. Malone is content, at the outset at least, with the canon of sanctity formulated by William James: "The character for which spiritual emotions are the habitual center of the personal energy." This is confessedly a somewhat flexible definition, perhaps chiefly because "spiritual emotions" is such an elastic term. When enthusiasm for an unpopular cause is so deeply channeled as to exclude all other interests, and even to lead the enthusiast to sacrifice himself and others to the cause that seems to him more important than an individual, the public usually withholds the title of "saint" and confers that of "fanatic." This is what Dr. Malone does with such single-minded characters as William Lloyd Garrison, John Brown, Carrie Nation and Anthony Comstock. Garrison's fault was "the narrowness of intelligence"; John Brown's that "his emotions far outran his intelligence" and that "the motive power of his crusade was not love but hatred"; Carrie Nation's that she was "a comic rather than a tragic figure," a "violent woman [who] must have been mad" and who "belongs on the extreme edge of the lunatic fringe"; and Comstock's that he was "a petty figure because he attacked petty ills."

With such as these excluded from the category of saints—at least three and perhaps all four of them properly excluded, I think—the author bestows the accolade upon Theodore D. Weld (the exception to his judgment that "crusaders of reform" are seldom saints), Frances E. Willard, Jane Addams and at least by implication upon Horace Mann and several other educators. This reader has the impression that the concept of saintliness does not merit the prominence given to it in Dr. Malone's survey of American worthies; or that, if it does, it needs a more thorough analysis and definition than has been given to it. To be energized by "spiritual emotions" is no guarantee of the possession of high intelligence or an agreeable disposition or a well rounded personality. But in practice the author ascribes saintliness only to persons who have exhibited these qualities as well as idealistic motivation on a heroic scale, and the reader will generally agree with his judgments.

As editor-in-chief of the *Dictionary of American Biography,* Dr. Malone probably has a larger body of expert knowledge of the lives of eminent Americans than any other man in the country. The value of such a fund of information as foundation for such a series of biographical lectures is obvious. But in a study of saints it is possible to place too much reliance upon such a work. Most actual saints do not get into biographical dictionaries. Only one name in twenty in the *Dictionary* is the name of a woman; and no one would say that the proportion of female saints is so meager. The chapter on the clergy is a statistical summary of the geographical and denominational distribution of the eminent, who—alas!—are not always the saintliest, even among the clergy. The learned editor of the *Dictionary* does not often make an error in fact, but he makes two in his section on Horace Mann—one in saying that he joined the Disciples of Christ, the other in saying that the Disciples controlled Antioch College. For "Disciples of Christ" read "Christian Church," the body which merged with the Congregationalists.

This excellent addition to the Duke University lectureship in biography has three great values: it will quicken interest in the lives of great Americans; it gives a broad survey of a wide variety of eminent men and women; and it keeps constantly in view the significance of religion and spiritual idealism as a factor in great personalities.

W. E. GARRISON.

For Jews and Christians

CRISIS AND DECISION. *By Solomon Goldman. Harper & Brothers, $2.00.*

THE BOOK MART has seen many recent books on the Jew and his seemingly eternal crisis—books which varied from melodramatics to bitter denunciation. *Crisis and Decision,* however, is a fortunate book, for its separate papers offer much individually and more yet collectively, as they give a clear and vibrant appraisal of the Jew and his world, his past, present and future. Dr. Goldman does not solve anti-Semitism; one would hardly expect that from the scholar whose *The Jew and the Universe* classicized the contrast between the intuitional quality of the Jewish mind and the metaphysical character of Western thought, or from the recently reelected leader of American Zionism. His explanation of anti-Semitism seems to have much factual foundation. Denying to it any unique mystery, he compares it with the minority persecution of the early Christians, "even with identity of wording, to the same libels, charges and accusations." He warns that "it is ludicrous to attribute anti-Semitism to economic, political, religious or ideological factors. The mere approach from these angles is in itself anti-Semitism, for it involves the implication of justifiability." Then what is his approach? To the common antipathy of majorities toward minorities, "this nasty, grudging spirit, add the fear of the unfamiliar and the unlike, wrap the whole in the personal ambitions of frustrated artists and diplomats, and you have modern anti-Semitism." Many of us might wish to argue that these very points constitute economic and political and ideological factors.

Rabbi Goldman returns again and again to the denial that anti-Semitism is a phenomenon *sui generis.* "The Jew is not the only one suspected, feared and hated," he proclaims. "He shares his fate with all minorities. His case is exceptional only because he is the most conspicuous, most ubiquitous and most enduring of all minorities." As to the future, the author feels strongly the ultimate victory of tolerance: "I should despair of the species were I to suspect that the imprint of Hitler will permanently affect civilization." And he continues hopefully enough: "Some day, perhaps, when religion and science complement rather than neutralize each other, there will be no fears and suspicions in the heart of man, and the minority will not pay for its persistence in enduring with the loss of its reputation and dignity." The Jew's reaction to the present plight? That seems "pre-conditioned by four thousand years of history."

But aside from the problem of anti-Semitism, Rabbi Goldman covers a great many other related subjects, intimate not only to the Jew but to his neighbors and friends as well. He boldly challenges several accepted opinions. He grows emotional in true ministerial fashion, poetical when speaking of an issue dear to him as a study or experience. He is convincing and scholarly and draws deeply on a

wealth of historical knowledge when tearing to shreds the mischievous propaganda spread against the Jew throughout the centuries, when blasting the arguments in behalf of anti- and non-Zionism, when laying bare the shortcomings of Jewish leadership, when discussing the duties of the rabbi. His discussion of Jewish unity may find many critics among those whose personal leadership might suffer by unity, and many, among them this reviewer, might not wish to join in the bit of hero-worship of Rabbi Stephen Wise. The author does well when speaking of the curious concoction of exclusively Jewish bolshevism and when picking a bone with the universalists as he mentions Albert Einstein, "in whom we see the Jew at his best."

Worthy of everyone's acceptance is his definition of faith as "loyalty to one's ideals and the hope that in them lies salvation." Knowledge, he claims, "is the means of testing the truth and validity of those ideals. Faith without knowledge has often been the mother of prejudice, bigotry, fanaticism; knowledge without faith has often fathered pessimism, cynicism, perversity." What remains but to conclude with him that "the salvation of mankind does not depend upon the discovery of new truths but upon the implementation of those long familiar truths that with the passing of the years have already become truisms"?

Crisis and Decision is a well written, well conceived book, but still not the final book on subjects which are again the core of a world in turmoil. In it, Dr. Goldman induces thinking and fair appraisal, and for that we owe him thanks. (An index would have greatly aided the student of Jewish affairs.)

BORIS ERICH NELSON

Books in Brief

THE HISTORY OF HISTORY. *By James T. Shotwell. Vol. 1. Columbia University Press, $3.75.*

This revised edition of Professor Shotwell's *Introduction to the History of History* becomes the first of two volumes in which an extended account will be given of the work of the historians from the time when men first began to find means of measuring time and recording events down to the present day. No one knows better than Professor Shotwell both the methods and problems and the actual work of the world's great historians. The present volume, beginning at the beginning, carries the theme down to the fourth century of the Christian era. The completion of the work will be awaited with interest and will call for more extended review.

A VICTORIAN IN THE MODERN WORLD. *By Hutchins Hapgood. Harcourt, Brace & Company, $5.00.*

Hutchins Hapgood seems to think of himself as, if not the last Puritan, at least the last Victorian. With all respect—and one must accord a high respect to his vigor, vitality and versatility—the citation seems inexact. He justifies it on the ground that to the Victorian sex was a thrilling and almost mystical experience, while to the modern it is too casual to be interesting. Aside from the fact that this description of the modern applies only to a certain group at a particular period, now happily past, one must also remark that Mr. Hapgood, with the openly professed promiscuity of his earlier years, is far from being a typical Victorian. The point cannot be argued here. It would not even be raised if his autobiography were not so saturated with sex. But there is much more to it than that. Besides being a romantic alcoholic, "keen only about sensual and spiritual experience"—and he *is* keen about spiritual experience—Hapgood has been student at German universities, reporter, dramatic critic, free-lance writer, friend of unpopular causes and of all sorts and conditions of men, explorer of social frontiers, comrade and colleague of some of the most interesting and creative spirits of his time, as well as of assorted freaks, left-wingers, rebels and radicals. Lincoln Steffens, Mabel Dodge and John Reed appear prominently in the story, as Hapgood does in the recent biographies and autobiographies of these. Others with whom he had close association included Jacob Epstein, whom Hapgood virtually discovered in a Hester street garret and to whom he gave his first paying job, the illustration of his *The Spirit of the Ghetto;* Bertrand Russell, at 22; Gertrude Stein when she was "young and beautiful" and had published nothing, and her brother Leo who Hapgood says was the real discoverer of Matisse and Picasso; Bernard Berenson before he became a world famous art critic; W. T. Jerome, Finley Peter Dunne, John L. Sullivan, "Big Bill" Heywood, and Jo Davidson the sculptor who did the magnificent portrait that appears on the jacket. There were scores of others. Along with the nonsense and folly already suggested there is a lot of wisdom in this story of an unrepentant libertine who, having great abilities and opportunities, might have accomplished much more than he ever did if he had not been so obsessed with the idea of having a good time.

Books Received

Meeting the Challenge of Life. By Winfred Rhoades. Lippincott, $1.75. (To be published September 28.)

Washington: Nerve Center. By Edwin Rosskam. Introduction by Eleanor Roosevelt. Longmans, $2.50. (To be published October 2.)

Rural Community Organization. By Dwight Sanderson and Robert A. Polson. Wiley, $3.00. (To be reviewed.)

With the Twelve. By Carl A. Glover. Cokesbury, $2.00. Studies of each of the disciples, as individuals and in their relationship to their Master. Undergirded with scholarship, but primarily designed to make these men, their problems and their achievements live today. First class sermon material.

All Over Town. By Carol Ryrie Brink. Macmillan, $2.00. A juvenile, having to do with the trials, tribulations and triumphs of two young males known sometimes as "children of the manse" and more often as "P.K.'s."

Youth and the Way of Jesus. By Roy A. Burkhart. Round Table Press, $2.00. (To be reviewed.)

I, John. By Rex Miller. George Palmer Putnam, $2.50. (To be reviewed.)

Young Man's Guide. By L. D. Arnett. Book Exchange, Morgantown, W. Va., no price given.

How to Increase Your Brain Power. By Donald A. Laird. Crowell, $2.00. (To be published October 3.)

The March of Fascism. By Stephen Raushenbush. Yale, $3.00. (To be reviewed.)

Mr. Cibber of Drury Lane. By Richard Hindry Barker. Columbia, $3.00. (To be published October 5.)

International Relations. By Bertram W. Maxwell. Crowell, no price given. (To be reviewed.)

Rhymes of the Old Cape. By Joseph C. Lincoln. Appleton-Century, $2.50. You didn't know Mr. Lincoln was a poet? Well, perhaps not a poet, but a mellow rhymester who can give the "feel" of life on Cape Cod as well in this medium as in his many novels. The dialect poems surpass, for this purpose, the others.

Thomas Aquinas: Selected Writings. Selected and edited by Rev. M. C. D'Arcy. Everyman's Library, 90 cents. Many will find this a handy way of getting back to the original thought of the "angelic father" who has suddenly become so controversial a figure in American education.

What Masonry Means. By William E. Hammond. Royal Press, St. Paul, Minn., no price given. (To be reviewed.)

Another Cynthia. By Doris Leslie. Macmillan, $2.50. Another novel of London in regency days. Byron is an important character.

Sports Education. By Seward C. Staley. Barnes, $2.50. It is a

significant comment on our period that instruction in the use of leisure time has become so important a part of the educational curriculum. The professor of physical education at the University of Illinois tells what the schools of "sports education"— he doesn't like the familiar term—are trying to do.

In Those Days. By Prentiss Mournian. Macmillan, $2.50. (To be reviewed.)

Spanish Moss. By Mary Reed Joslin. Banner Press, Emory University, Atlanta, Ga., $1.00.

Double Blackmail. By G. D. H. and M. Cole. Macmillan, $2.00. (To be published October 3.)

Christian Service Songs. Rodeheaver, Hall-Mack Co., 50 cents. Three hundred standard hymns and gospel songs in an attractively bound book at a surprisingly low price.

Catholics and Unbelievers in Eighteenth Century France. By Robert R. Palmer. Princeton University Press, $4.00. (To be reviewed.)

Danzig and the Corridor. Edited by Margarete Gärtner. Volk und Reich Verlag, Berlin. Undisguised German propaganda, but effective for all that. Most of the liberal politicians and political writers of Europe have said their say about the trouble-making propensities of the Versailles decisions on Danzig and the Polish Corridor, and it is easy for the Germans to gather these quotations now to back up their cause. The quotations, however, do not in any way justify the method Germany is using to deal with the problem.

The Opening Doors of Childhood. By Lewis Joseph Sherrill. Macmillan, $1.75. (To be reviewed.)

CORRESPONDENCE

Franklin D. Roosevelt to President Roosevelt

DEAR MR. PRESIDENT:

It is clear that our present policy and the measures passed by the Congress would in the event of a war on some other continent reduce war profits which would otherwise accrue to American citizens. Industrial and agricultural production for a war market may give immense fortunes to a few men; for the nation as a whole it produces disaster. It was the prospect of war profits that made our farmers in the west plow up prairie land that should never have been plowed, but should have been left for grazing cattle. Today we are reaping the harvest of those war profits in the dust storms which have devastated those war plowed areas. It was the prospect of war profits that caused the extension of monopoly and unjustified expansion of industry and a price level so high that the normal relationship between debtor and creditor was destroyed.

Nevertheless, if war should break out again in another continent, let us not blink the fact that we would find in this country thousands of Americans who, seeking immediate riches—fool's gold—would attempt to break down or evade our neutrality. They would tell you—and, unfortunately, their views would get wide publicity—that if they could produce and ship this and that and the other article to belligerent nations, the unemployed of America would all find work. They would tell you that if they extend credit to warring nations that credit would be used in the United States to build homes and factories and pay our debts. They would tell you that America once more would capture the trade of the world.

It would be hard to resist that clamor! It would be hard for many Americans, I fear, to look beyond—to realize the inevitable penalties, the inevitable day of reckoning that comes from a false prosperity. To resist the clamor of that greed, if war should come, would require the unswerving support of all Americans who love peace. If we face the choice of profits or peace, the nation will answer—must answer—"We choose peace." It is the duty of all of us to encourage such a body of public opinion in this country that the answer will be clear and for all practical purposes unanimous.

Chautauqua, N. Y., August 14, 1936. FRANKLIN DELANO ROOSEVELT.

Wrigley and Hitler Show How

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with gratitude and dismay the pronouncement on "The Churches in a World at War." With gratitude because of its promptness and quality; with dismay because of its length, complexity and colorlessness. While all of it needs saying upon occasion, it is a treatise rather than a summons. Hardly one church member in 50,000 will ever hear of it; hardly one preacher in several hundred will make any direct use of it; hardly one person in a score, hearing it read, will listen to or understand it. It ignores the most elementary principles of effective proclamation—brevity and sharpness.

The late William Wrigley had a seven-word advertising slogan: Tell 'em quick and tell 'em often. It made him a multi-millionaire. Hitler's propaganda machine operates on three plain principles: Make it simple; keep it brief; repeat it often. It has regimented and empowered a nation. Though Christian objectives must be vastly different, the church dare not forget the fundamentals of human psychology. If the church is to rally her membership for peace, she must, like men of the world, be "wise as serpents." She, too, must learn to be clear, brief, vivid and to say it often.

This is very difficult to do. I tried it myself the first Sunday of the war with but very partial success. My billboard phrases did not wholly satisfy me, but they moved in the right direction:

Remain Christian!
Beware of propaganda!
Stay neutral!
Remember, this war was sowed at Versailles.
Be certain!—this war is basically the clash and quest of empire.
Demand a just peace—never again another Versailles!
Be assured that God still rules.

One can fill in these phrases as he best believes, or omit or add as occasion demands. But compared with some whooping cry, as "Save Democracy!" they are confusingly cumbersome. What the special committee of the World Council of Churches should do is issue a Christian clarion that can be said "quick and often" to all church folks these terrible days.

Saxton, Pa. CHESTER WARREN QUIMBY.

Break Nazism First!

EDITOR THE CHRISTIAN CENTURY:

SIR: In his article "A Christian Fourteen Points," Dr. Palmer presents what he calls a "brief, realistic, constructive code" for Christians, in which, he suggests, the churches may find a standard of action in the present world. The code, however, instead of getting right down to "grim realities" about "what the church should seek to do in actual wartime," resolves itself, for the most part, into a series of vague generalities. Consider the first five:

1. "War is an evil and non-Christian method." But this world of "grim realities" brings occasions when to succumb without war is equally evil, and far more pregnant of future peril. By the way, although Dr. Palmer declares that the American War of Independence was evil and non-Christian, would he necessarily infer that its consequences must be evil, only evil, and that continually?

2. "No decision secured by force of arms will be just." Any decision reached by surrender to nazi domination without resort to force, will be still worse.

3. "Out of the evil forces thereby set in motion, more evil is bound to come." Remember Czechoslovakia? Out of evil forces unchecked, even greater evil is bound to come.

4. "Decision by negotiation, conference and methods of con-

ciliation should always be an available alternative method." So they should. Also men should always be gentle and Christian. But for what reason has the present war come save that there are men who depise and flout and flatly reject decision by negotiation, conference and methods of conciliation?

5. "Such procedures should be adopted free of the menace of force." Again so they should. But there is a war at present precisely because no procedures could be adopted free of the menace of force. And not till the nazi regime is broken will procedures ever be free of the menace of force.

It passes me to understand how Dr. Palmer could present his abstract and one-sided generalities as a ground of action in a post-Munich world. Dr. Palmer is ordinarily so helpful a writer, that I always eagerly look for his articles. I hope that he will write again. Like Antaeus, he will be ten times as strong when he touches earth.

Westminster Church, Winnipeg, Canada. ERNEST MARSHALL HOWSE.

One of Many

EDITOR THE CHRISTIAN CENTURY:

SIR: I breathe a prayer of fervent gratitude for the fine, intelligent anti-war attitude of The Christian Century. It is a light in the darkness when too many lights are going out.

Spring Valley, Minn. FERN ZIMMERMAN.

All the Bunk

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been a subscriber of your paper for many years. You are doing a very fine work except on foreign affairs. Your editorial, "Well Said, Mr. President!" is all the bunk. The Christian Century seems to have no vision at all with reference to foreign affairs. You never did really stand for the League of Nations. Instead you advocated that milksop Kellogg Pact.

I am astonished to see that men of your intelligence should imagine that the United States is really going to stay out of this next war. The Neutrality Act will be modified very soon and after England and France have spent what money they can raise, then we will go into the war. Then we will have done all the things that I said we would do because we did not join the League of Nations. Gentlemen, where is your religion? It certainly seems to be contained in some frightfully small capsules.

Associated Forums, Ltd., Los Angeles, Calif. FREDERICK W. ROMAN.

All Was Well!

EDITOR THE CHRISTIAN CENTURY:

SIR: In these days of growing fellowship between denominations, we have here at Florence Avenue Church a situation which would not have occurred even a few years ago. This church, bearing the United Presbyterian label, has attracted to its membership people from some twenty denominations. This was not enough, however, for they have called a Methodist minister to their pulpit to serve as stated supply for a year. During this time we shall have opportunity to see how the arrangement works.

The Christian Century enters the picture in this way. When I came out in June from Illinois I went to interview the men who are at the head of the denomination's work in California. The first thing I saw on their desks was The Christian Century. Immediately I felt that all was well!

Los Angeles, Calif. H. W. HODGENS.

Bishops at Lambeth

EDITOR THE CHRISTIAN CENTURY:

SIR: To me there is a letting down of Christian ethics in the following sentence: "It will come as a surprise to most Presbyterians to discover that this [the Episcopal-Presbyterian proposed concordat] is a matter which will virtually be settled in England." This quotation is from the September 13 issue of The Christian Century in its editorial entitled, "Anglo-Catholics Continue Fight on Concordat." There is an insinuation in this quotation that harks back to the War of Independence and which is entirely unjustified.

If the Lambeth conference is to "settle" this matter, of course it will be settled in England, for the Lambeth conference always meets in England. But the Lambeth conference is composed of all bishops of the Anglican communion—including the American Episcopal Church—throughout the world. And there is no branch of the Anglican communion that has more bishops than the American Episcopal Church, all of whom may sit and vote at the Lambeth conference upon exactly the same basis as the bishops of every other national church of the Anglican communion.

St. Paul's Rectory, Marion, Ohio. S. S. HARDY.

Circumstances Alter Pacifism

EDITOR THE CHRISTIAN CENTURY:

SIR: Your paper has had a distinguished record for accurate reporting of Christian opinion. Therefore, in spite of the late date I hope you will see your way to accede to the request made you under date of August 15 by Mr. J. E. Moncrieff to retract the words of your misleading editorial of March 8, "War, But Not For Me."

Mr. Moncrieff has in the main expressed my own opinions, and as secretary of the faculty discussion seminar where these opinions were expressed I can vouch for the accuracy of his interpretation of the sentiment of these meetings. I differ only in the motives assigned as to why America should attempt by every honorable means to avoid war with Japan. After fifteen years' residence in Japan, as evangelist and as editor of the *Christian Graphic* reconciliation pictorial, I have become convinced that the psychology of Japan requires more than anything else for the cure of the disease which now afflicts her a thoroughgoing "loss of face" to her militarist faction. That "loss of face" cannot be administered by America; to be effective it must come from despised China.

But China cannot fight Japan and America at the same time.

Although in words America is all on the side of the victims of wanton aggression, by her deeds she is aiding and abetting that aggression. She did the same thing about the fascist assault on Spain. Since what finally resulted in Spain was so largely the outcome of policies sponsored by The Christian Century I hope you feel happy about it. Those policies unless revised would have the same outcome in China. . . .

The issue that America must cease to function as Japan's silent partner is so plain that it is hard to see how anyone who calls himself a believer in a God of justice can fail to support an embargo. But don't expect of all who have reached such unanimity on that point to have settled every other question about the Christian's duty in war.

In expressing the conviction that Japan must be defeated on the field of battle, I write as an individual. Personally, were I a Chinese Christian I should enlist in the army. If that sounds strange from one who was a founder of the Fellowship of Reconciliation in Japan, one of Dr. Henry Hodgkin's most ardent admirers, and whose editorship of the *Christian Graphic* and participation in kindred peace activities led to his expulsion from Japan, then please put it down to an adapting of pacifism to concrete situations. In the issue today between Britain and Germany I should probably register as a conscientious objector, because in the balancing of the two sets of evils the moral degeneration attending armed resistance would seem to very nearly balance that of allowing Hitler's expansion into Poland. But the moral evil of allowing the militarists of Japan to drug, debauch and enslave the people of China, and with the material and human resources of China at their command to prepare for the conquest of Asia and the world—all of which is required by the political philosophy of Shinto as I have studied it these past years—is so great that there can be no question that armed resistance is much the lesser evil. Indeed through that resistance multitudes in China are being redeemed from selfishness to a sense of corporate values.

There is no standardized formula as to the duty of a Christian

in wartime: only a thorough study of the facts in each case can decide the nature and degree of one's support or abstention.

West China Union University, J. SPENCER KENNARD.
Chengtu, China.

Shocked by Isolationism

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been rather shocked by the isolationist attitude of The Christian Century. As I feel a deep sense of shame that America has done everything she could to encourage Germany to start a war by her ill-considered neutrality legislation, I do not find myself in sympathy with The Century's position.

North Haven, Me. F. C. (MRS. THOMAS W.) LAMONT.

Salesman Coming?

EDITOR THE CHRISTIAN CENTURY:

SIR: With the President's approval for the repeal of the arms embargo and the loss of the cash-and-carry provision it looks as though our government is again preparing for us to finance another European battle of nitwits. In such case, do not be surprised if some bright morning a salesman should appear at your desk with the proposal, "Would you be interested in loaning us a sixteenth interest in a cannon to shell Berlin?"

Methodist Church, F. E. RAYMOND.
Point Arena, Calif.

Needed: A Wartime Creed

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for printing the "Churches in a World at War" statement from the World Council. Why does not the Federal Council prepare a church international creed to be recited in our churches regularly? Would it not do more to fortify our people against the propaganda that is quite sure to come soon if things get tense on the western front?

Newport, R. I. J. HARLOW GRAHAM.

The Prayer That Is Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to take issue with Chester Warner when he implies in his letter in The Christian Century of September 20 that it is too late to pray for peace and that Christian churches are doing more harm than good by continuing this practice. Certainly it is futile to pray for immediate peace or absence of war. The peace we must pray for is the peace which will be written when the present hostilities have ceased. Surely prayers to the end that there may not be another Versailles cannot be other than the sowing of good seed from which we may hope to reap a harvest of justice, mercy, love and meaningful, permanent peace.

Foley, Ala. ELEANOR J. NICHOLS.

On Behalf of Seamen

EDITOR THE CHRISTIAN CENTURY:

SIR: During the past year there has been developed by the Central Y.M.C.A. of this city a project for distributing packages of magazines—both secular and religious—to various points on the waterfront where they are made available to the men from the hundreds of merchant ships entering this port each year. In the past twelve months we have put out over 400 packages representing a total of over 16,000 magazines. Over one thousand vessels in the foreign trade enter this port annually and on each ship there are from 25 to 50 men as officers and members of the crew. Practically all the officers on the ships of various nationalities read English and during my 14 years' experience on the waterfront as customs inspector I have observed that while most of those men are much more interested in good reading than the average person would think, still these thousands of men who go to sea for a living usually have an inadequate supply of reading material.

Last year when the Baron Inchafe (British) arrived in Norfolk after a 50-day voyage from India the master remarked that during the long trip he became so hard up for reading matter that he turned to reading the ads in his nautical almanac. Chief Officer William Espley of the Manchester Exporter writes:

"I would like to put on record the deep appreciation of all ranks for your favors. . . . Yours is a noble endeavor that will help us pass many long and lonely hours as seamen—truly a world of its own." Writes Chief Engineer Edgar Hamilton of the Schodac (the vessel that saved 22 men aboard the sinking Norwegian Smaragd in December 1938): "While at sea and off duty the time drags for seamen, and a good magazine is the most welcome article on board ship."

Each magazine is stamped and Gospel portions in English and foreign languages are placed inside the magazines. We are unable to obtain nearly enough copies of suitable religious magazines and it would be of great help in this work if you could send me at intervals several hundred or more copies of The Christian Century which we consider a particularly suitable publication for this purpose. We would also appreciate an item in your periodical asking for readers to ship to the Central Y.M.C.A., 312 West Bute St., Norfolk, Va., old copies of suitable magazines. We could easily use 50,000 to 100,000 magazines a year.

Norfolk, Va. W. D. KEENE, JR.

Dr. Norwood—Two Views

EDITOR THE CHRISTIAN CENTURY:

SIR: Please accept my sincere appreciation of your editorial in the September 20 issue regarding the unspeakably impudent ill manners of Frederick W. Norwood in Riverside Church, New York. I wonder also about your English correspondent, Edward Shillito. He takes valuable space in your journal to quote the Archbishop of Canterbury's blessing of the war method. Is not the archbishop an employee on the payroll of the British government?

In the September 13 issue Dr. Shillito quotes Chamberlain as saying that "God knows I have tried my best to find a way to peace." According to Dr. Albert W. Palmer's report in the same issue, in which he refers to criticisms of prominent British citizens, Chamberlain's statement is about 95 per cent cant.

New York, N. Y. E. M. CONOVER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your mild reprimand handed out to Dr. Norwood. I want to say that there are many others who agree with him one hundred per cent; I am one of them. I too preached against neutrality last Sunday morning. "He that is not with Me is against Me." Probably you would like to criticize that too. He that is not with the right is against the right; there are no half-measures. In the final analysis, you ought to know that there is no such thing as neutrality. Was it not Dante who said, "The vestibule of hell is filled with neutrals"?

Dr. Norwood because he is a visitor must be muzzled, or call you in to examine his sermon before he can preach. I wonder what we are coming too. Liberty of speech, of which you boast, can only be liberty of speech when exercised by you. You have championed the right of every radical that ever came to our shores; now when one has the courage to speak forth the truth you shudder.

Detroit Lakes, Minn. W. H. JOHNSON.

Wiser Than Mr. Babson

EDITOR THE CHRISTIAN CENTURY:

SIR: "Kinship of the Spirit" by F. Wilhelm Sollmann, published in The Christian Century of September 13, appeals to me as one of the most constructive articles appearing in your good paper this year. I think he has done a far greater service in this contribution than if he had tried to tell how his mind has changed in the past ten years. This article should be called to the attention of Roger W. Babson, who recently, writing as a Christian and doubtless thinking of himself as a Christian statesman, proposed that "labor leaders be kicked out." How can we ever get anywhere while we, so-called Christian men, feel and talk that way?

Corfu, N. Y. J. M. DUDLEY.

NEWS *of the* CHRISTIAN WORLD

New England For Neutrality

Against Hitler and American Intervention in War—New Year Finds Jewish Congregations Praying

(Correspondence from New England)

BOSTON, Sept. 16.—Sixteen days of war since I last wrote! War fills headlines, heads and hearts. A New York paper finds in New England no sympathy for Hitlerism unless hidden. But neither is there any thirst for war. "How unimpulsive our supposedly impulsive young folks are!" exclaims the *Boston Herald*. How different from 25 years ago! "Even boys and girls know about the horrors of war today. These awfully wise young souls, with a wisdom beyond their years, discriminate between the spurious and genuine. They have concluded that the war must remain European." The *Traveller* says: "Great Britain and France are not fighting for us but for themselves. But they are engaged in wiping out a world menace—a Frankenstein of their own making." The *Christian Science Monitor* "three weeks ago urged a special session to revise the so-called neutrality legislation. Now we welcome President Roosevelt's call, and trust that the debate will repair policy without damaging the national unity which is so needed at this time."

* * *

'Days of Awe' Usher in Jewish New Year

The Rosh Hashonah and the 58th century of the world has begun, "in Hebrew tradition known as days of awe." "Not since the beginning of the World War," Rabbi Joseph S. Shulow told his people in Temple B'nai Moshe, "has Jewish new year been ushered in under such awesome circumstances. The plague has come on humanity because many have dethroned God, reason and love, and enthroned the devil, passion and hate." Similarly Rabbi Samuel J. Abrams attributed the crisis to "a complete disregard of moral values by almost all the European peoples." The new rabbi of Temple Israel succeeding Dr. Harry Levi—whose retirement on account of his health is widely regretted—Joshua L. Liebman, brings from Chicago an optimistic message: "Happy New Year may seem today a mockery. But a fundamental goal of Judaism is the happy life here on earth. It may be termed the beginning of morality. Happiness is balanced harmony of passions and ideals and creative adjustment to the vagaries of circumstance. The sages of Israel understood that happy individuals combined make for a peaceful society, while unhappy persons create a social jungle of discord and persecution." Rabbi Beryl D. Cohon, former colleague of Dr. Levi, in his new synagogue called for "wisdom to transform sorrows and perils into spiritual dynamics. Humanity is deep in the valley of weeping. The supreme challenge is to emerge a wiser, stronger, spiritually chastened generation, or a race of dull-eyed helots."

* * *

The Church Reaction To War

"What can we Christians of America do in this evil hour?" asked Dr. G. Campbell Wadsworth in the Church of the Covenant. "Let us hold fast our faith in the sovereignty of God . . . who makes even the wrath of man to praise him. Then we shall be in position to help build that better world which we are confident will one day appear." Dr. A. F. Reimer, in Tremont Street Methodist Church, described the cost of war and a greater loss: "Christianity blotted out in Russia and, to all practical purposes, in Germany; in all our planet justice, love, God almost banished. What will the end be? There is no hope except in the program and spirit of Jesus Christ."

* * *

Urge Prayer For Peace

At the Episcopal Church of the Advent, Rev. Whitney Hale urged "prayer, through which we ally ourselves with spiritual forces. When you pray you cannot hate. Let us pray that we may keep our faith in the German people, misled by an irresponsible leader, and that they may keep faith in us. Such faith will be more powerful for peace than all the munitions in the world." Dr. Arthur T. Brooks, in Dudley Street Baptist Church, likened Hitler to Nebuchadnezzar. "At the outset, he did constructive work. Success crowning success, he became a megalomaniac. Trying to change places with the Almighty, he has overstepped." Dr. Albert C. Dieffenbach, in his page in the *Saturday Evening Transcript*, attempts a balanced summary. In a group of six clergymen, he found no absolute pacifism. "The man who would not go to battle as a minister might do his bit as a citizen. While there is a stronger aversion to war than in all history, it would yield to the compulsion to save civilization, its democratic principles and institutions. . . . Men will one day cease from human slaughter, and that day is already in the hearts of such representatives of the church as sat to pray through, into a form of strong words, the way of peaceful living."

* * *

New Methodist Bishop Opposes Federation

On Sept. 12 and 13 the New England council of the newly united Methodist Church met under the presidency of Dr. G. Bromley Oxnam, resident bishop, who set the keynote in declaring: "The truest contribution we can make to eventual Christian unity is to direct our energies to the task of making our own church strong in local service and world ministry." He disapproved of the plan of federated churches, which has been adopted in many communities, as ineffective and tending toward a new denomination. The strengthening of denominations will draw smaller units into the strong. When ultimately there are four or five large denominations, he held, a basis for their union can be worked out.

E. TALLMADGE ROOT.

Chicago Bishops Fear War Hate

Warn in Episcopal Letters Against Spread of Ill Will—Complete Methodist State Union

(Correspondence from Chicago)

CHICAGO, Sept. 18.—The concern of American Christians about the issues at stake in the European war is very evident here in Chicago. Judging from the sermon topics announced, the statements issued and the resolutions already passed, the Christian conscience is going to be sorely tried during the months that lie ahead. Bishop George Craig Stewart, of the Episcopal diocese of Chicago, has issued a statement which he has entitled "In Time of War." In it he begs Christians everywhere to abstain from hate, to refuse to let prayer degenerate into nationalistic incantations, to strive for a just and lasting peace, and in every way possible to aid the unfortunate victims of war.

Bishop Ernest Lynn Waldorf, of the Chicago area of the Methodist Church, has also issued an appeal addressed to men of faith of all denominations, urging that Americans avoid letting this land become a hotbed of hate, that they preach and practice good will, and that they "proclaim the love of God for all men, regardless of race, color or creed."

Rabbi Solomon Goldman, of Congregation Anshe Emet, just returned from France and Switzerland, where he went as president of the Zionist League of America, reluctantly expresses the conviction that ultimately Hitler will commit some violently atrocious act that will draw America into the war despite all its efforts to keep out.

Meanwhile no voice is heard advocating America's participation in the conflict although opinion is divided, even among churchmen, as to wise national policy relative to the arms embargo act.

* * *

Methodists Meet in Springfield

By unanimous vote of the 800 ministerial and lay delegates in attendance at Springfield, Sept. 13, the merger of the three branches of Methodism in Illinois was ratified and the united Illinois Methodist conference came into existence. This new conference takes the place of the former Methodist Episcopal conference which has been in existence for 116 years. Methodist Protestant and Methodist Episcopal, South, churches entered the conference for the first time.

Resolutions passed by the conference condemned the bombing of open towns and cities in the European war, called for retention of the present neutrality law, assailed violence in disputes between capital and labor and urged peaceful settlement, attacked gambling (especially "bingo," "bank nights" and the selling of "chance books") as a means of raising church funds,

and urged that alcohol education be extended and intensified.

* * *

Catholic Action For Youth

Seven hundred high school and college youths from 27 states attended the summer school of Catholic Action held in a downtown hotel during the week of Aug. 28. Democracy and peace received the major attention, although recreation and personal problems, social service, government, ecclesiastical affairs and worship all had places on the program. On the closing day the delegates affixed their signatures to a memorandum in which they dedicated themselves to the cause of peace. The memorandum was sent to the meeting of the Young Catholic Workers assembled in Rome, representing world Catholic youth.

* * *

Jane Addams Memorial

Sept. 6 was Jane Addams Memorial Day in Chicago, and was fittingly celebrated with an all-day open house at Hull House which Miss Addams founded 50 years ago, and a great meeting at the band shell in Grant Park. The celebration commemorated not only the 50th anniversary of the founding of Hull House, but also the 79th anniversary of Miss Addams' birth, and the 11th anniversary of the signing of the Kellogg Pact in which Miss Addams had so large a part. At the Grant Park meeting the chief speaker was Judge Florence E. Allen, of the United States circuit court of appeals, Cleveland. Dr. John A. Lapp, chairman of the committee in charge, and Mayor Kelly also spoke briefly.

* * *

Free Speech Issue Raised By Addams Meeting

It came out later that a ruling of the Chicago parks board to the effect that all speeches in Chicago parks, except in four designated areas, must be "non-controversial," and a demand by the board that a copy of Judge Allen's address be submitted for approval before she be permitted to speak, came near disrupting the meeting. However, a copy of the speech was submitted and approved. But the Chicago Civil Liberties committee is not satisfied. A letter of protest is being sent to the board. Says Mr. Charles P. Schwartz, vice-chairman of the committee: "If the park district issues a permit for a meeting it has no right, according to the Hague decision of the United States Supreme Court, to place restrictions or conditions on what will be said at the meeting."

* * *

And So Forth

A cablegram was sent to Pope Pius XII by 250 delegates at the United Organizations for Defense of Democracy meeting here requesting that the Catholic Church publicly excommunicate Adolph Hitler. Included in the organizations represented were groups of the Polish National Alliance, societies of the Polish Roman Catholic Union, labor unions, and the joint committee of Slovak organizations.

Rabbi Jacob Weinstein, founder of the School of Jewish Studies in San Francisco, has been appointed spiritual leader of K.A.M. Temple, to succeed Dr. Joshua L. Leibman, who recently resigned to accept the call of a Boston congregation.

CHARLES T. HOLMAN.

New York Hears Peace Sermons

Protestants and Catholics Alike Urge Neutrality—Jewish Opinion Is Not United—Lovell Sees War Ahead

(Correspondence from New York)

NEW YORK, Sept. 18.—While the official statement of the Federal Council of Churches on "The American Churches and the European War" is to follow the meeting of the executive committee on Sept. 22, the radio address of Dr. George A. Buttrick, its president, has probably set the keynote. Dr. Buttrick spoke over a national hook-up from New York on Sept. 8, and his speech has been widely circulated by the department of international justice and good will owing to popular demand. Dr. Buttrick called upon the churches "to keep unbroken our world-wide Christian fellowship," to "lead the nation to repent, forbear, forgive, and in every word and work of reconciliation" to "enter into the fellowship of suffering with the millions on both sides of every battleline," "to strengthen our government's purpose to keep us out of war," and finally to pray, "beseeching that God's compassionate will may be done among men."

Rev. John Nevin Sayre, chairman of the Fellowship of Reconciliation, following the national conference of that body at Haverford College, made public on Sept. 13 a letter addressed from the New York office to President Roosevelt which embodied three suggestions: the creation of a commission of conciliation composed of representatives of the American republics, the preservation of neutrality by strengthening the present law, and should a crisis occur the submission of the alternatives of peace and war to a national referendum.

* * *

Catholic Sentiment Favors Neutrality

Catholic opinion in New York is definitely for neutrality. Prayers for peace are being offered regularly at all masses since the outbreak of hostilities. While most Catholic clergymen have confined their activities to prayer and preachment, some have been much more active in their efforts to keep America out of war. Rev. Edward Lodge Curran, president of the International Catholic Truth Society, with offices in Brooklyn, and erstwhile crusader against republican Spain and supporter of Father Coughlin, has organized the Anti-War Crusaders with a vigorous ten point program. It is something of a relief to note that Father Coughlin's followers are apparently abandoning some of their more objectionable activities and concentrating their efforts on "keeping America neutral."

* * *

Jewish Rabbis Divide On War Issues

New York's large Jewish population is divided on the subject of the government's position on the European war. The natural sympathies of the Jews with the anti-nazi countries can well be understood; on the other hand their traditional desire for peace finds reinforcement in an American rather than a European viewpoint. The Sabbath of Repentance, Sept. 17, was marked both by prayers for American neutrality and for defeat of nazism. Rabbi B. A. Tintner of Mt. Zion Congregation, Manhattan, urged his hearers to "respect the dignified request of President Roosevelt and attempt to preserve neutrality as much as possible." On the other hand, Rabbi Louis I. Newman of Congregation Rodeph Sholom, urged that everything possible should be done to heighten the efficiency of the Allies' military and naval program, "for if Great Britain and France cannot defeat the nazis, the United States will be drawn into the conflict, the isolationists to the contrary notwithstanding."

* * *

Cadman's Successor Predicts U. S. Entrance into War

Dr. Moses R. Lovell, the successor of Dr. S. Parkes Cadman at Central Congregational Church, Brooklyn, who recently returned from Europe, predicted the entry of the United States into the present war and declared that our isolationist policy in past years allowed Europe to create the present situation.

* * *

And So Forth

Rev. William Howard Melish, assistant at Christ Episcopal Church, Cincinnati, has been called to be assistant rector at Holy Trinity Church, Brooklyn, where his father, Dr. John Howard Melish, has been rector for many years.

Rev. Frank Peer Beal, pastor of the Edgewood Reformed Church in Brooklyn and for 15 years executive secretary of the Community Councils of New York, has announced his candidacy for city councilman. Mr. Beal's long record of civic accomplishments is winning him support among many groups.

Cuyler Presbyterian Church resumes its Sunday evening service in the Mohawk Indian language on Sept. 24. The Mohawk choir is to sing at the Temple of Religion at the world's fair on Oct. 21 and at the reception to the moderator of the Presbyterian Church in the U.S.A., Dr. Sam Higgenbottom, on Nov. 13.

DAVID MUNROE CORY.

Roman Catholic Paper Will Oppose U.S. War Entry

While the religious press of all denominations is opposing vigorously any entrance by the United States into the European war, no paper has taken a more vigorous stand than the Jesuit weekly, *America*. "We hope," it says, "that Congress and the administration will realize that millions of Americans do not admit that a war is made just when Congress declares that it is just. We had a few conscientious objectors in this country during the World War. Should another world war come, we shall have millions. One of them will be this review."

50,000 Pray for Peace In Milwaukee

A crowd conservatively estimated at 50,000 gathered in the Marquette University football stadium at Milwaukee, Wis., on the night of Sept. 10 to pray for peace. Holding aloft burning candles the throng, made up mostly of citizens with German and Polish backgrounds, prayed for an hour under the direction of Archbishop Samuel A. Stritch.

Church Mergers Rouse Indiana

Press Notes Public Approval of Union Trend—Methodists Complete Conference Union—College Religion

(Correspondence from Indiana)

INDIANAPOLIS, Sept. 14.—The unification of various but similar denominational groups, which seems to be so much a part of the order of the day, is being received with general approbation in Indiana. The daily press has given large space to accounts of the working out of the details of such mergers and to the discussion of the possibility of further development. The *Indianapolis News* recently gave strong editorial approval to this trend toward church union.

Four conferences were required to arrange the details for the completion of the unification of Indiana Methodism. One was the Indiana Conference of the former Methodist Protestant Church, held at the campground of the denomination in Marion in August. The second meeting was one in which pastors of the North Indiana Conference of the Methodist Episcopal Church merged with the former Methodist Protestants living in their territory. Next came the meeting at Lafayette for the forming of the new Northwest Conference. The fourth of these unifying conferences is in session in Indianapolis as these notes are written. Bishop Titus Lowe presides at this as at the other conferences.

* * *

Dean Hough Sees World Purged by War

Among the speakers from afar at the Indianapolis conference are Dean Lynn Harold Hough of Drew University. Your correspondent wondered if Dr. Hough was not doing some professorial rationalizing and wishful thinking when he voiced a hope of a new Christianity growing out of the distress of today, saying: "In spite of the distress in the world today, when this war is over we will find the suffering we've undergone will build a new Christian character in the world." One wonders if the dean of Drew did not get hold of some of his old notes in the files of 1914-1918.

* * *

Complete Evangelical-Reformed Merger

Another ecclesiastical gathering concerned with details of unification held in Indianapolis in September completed locally the merger of the Evangelical Synod of North America and the Reformed Church of the United States. The old Midwest Reformed Synod, which extended from the eastern Indiana boundary to the Rocky mountains, now becomes a part of the Southern Indiana Synod of the united church. President of the newly formed synod is Rev. F. P. Puhlmann of Cumberland. Chief speaker at the synodical gathering was the president of the Evangelical and Reformed General Synod, Dr. Louis W. Goebel.

* * *

United Brethren Also Consider Merger

United Brethren and Evangelicals figure

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in plans for a possible future merger. Both churches have a common origin in the Wesleyan movement among American pioneers of German blood. A meeting to consider the possibilities of their union has been announced for Indianapolis on Nov. 9. Bishop H. H. Fout, senior United Brethren bishop, who will participate in this conference, presided recently at the 94th annual White River Conference of the Church of the United Brethren in Christ. Other speakers included Dr. S. G. Ziegler, foreign missions secretary of the denomination, and Rev. Peter Wong of China.

* * *

Rector Broadcasts on Social Gospel

The "social gospel" recently got on the radio in a series of talks over station WIRE by Rev. Francis H. Tetu, social service secretary of the Episcopal diocese and rector of St. George's Church. The program was sponsored by the Indianapolis Church Federation.

* * *

Religion on the Campus

Indiana is giving increasing attention to the place of religion on the college campus. The beginning of the fall semester was preceded by an interdenominational meeting of students from all parts of the state. Sessions were held at Bethany Park, Brooklyn, Ind. "The Development of Christian Personality" was the theme of discussions led by Rev. Robert T. Beck of New Castle. Rev. Merrill B. McFall, newly appointed Wesley Foundation pastor at Indiana University, and Rev. William McFadden, Wesley Foundation pastor at Purdue, were among the speakers.

The Presbyterians at Purdue University organized the Purdue Presbyterian Church on the campus last year. Dr. John W. Findley, pastor, plans a $50,000 church. The building will be in the shape of an "L" with a dining room in the basement and a lounge on the second floor. Sufficient funds are in hand to build the small arm of the "L" this fall.

* * *

And So Forth

Indianapolis religious institutions have in recent years been frequent recipients of bequests. Three institutions, Butler University, Central Christian Church and the James Whitcomb Riley Hospital recently received $50,000 each from the estate of the late E. H. Darrach, local realtor.

Rev. Samuel Maqbul Masih of India has spent the summer in Indianapolis, filling frequent pulpit and lecture engagements. Mr. Masih, who expects to spend the winter in graduate study at Vanderbilt, has accepted an invitation to join the team of the University Preaching Mission. Mr. Masih is an active member of the Congress party and an adherent of Jawaharlal Nehru.

Rev. John C. W. Linsley, formerly of the cathedral at Manila, P. I., has accepted a call to All Saints Cathedral, Indianapolis.

GEORGE WALKER BUCKNER, JR.

Methodist Missions Secretary Made College President

Dr. W. E. Shaw, one of the corresponding secretaries of the Methodist Board of Foreign Missions, has been elected president of Illinois Wesleyan University, Bloomington, Ill. He succeeds Dr. Wiley G. Brooks.

Iowa's Colleges Again Crowded

Courses in Training Aviators at Five Institutions—Summer Bible Conferences Well Attended

(Correspondence from Iowa)

DES MOINES, Sept. 15.—Colleges are opening everywhere, with large enrollments. Five institutions in Iowa are setting up plans for work in aviation under the government's new plan. These are the state college (Ames), the state university (Iowa City), Drake, Coe and St. Ambrose. At Grinnell, R. Y. Kerr has just resigned as executive secretary. He resumes his former position with the *American Lumberman*, of Chicago, but will continue his residence at Grinnell.

* * *

Renovate Methodist Church In Des Moines

In Des Moines the First Methodist Church, Dr. C. Clifford Bacon, pastor, is beginning an extensive program of repairs that calls for the expenditure of $48,500. The sanctuary will be greatly beautified, with extensive changes at the chancel which will include the installation of a rose window. The equipment of the church school will be improved throughout, and the social rooms of the lower floor will be greatly changed and improved. This is a strong downtown church, and because of its illuminated revolving cross is a landmark of the city.

* * *

Install New Pastor at University Church

At the University Church of Christ, Dr. Marvin O. Sansbury has begun his new pastorate. The formal installation service will be held next Sunday with Dr. W. A. Shullenberger of Indianapolis preaching the sermon. On the following Friday evening there is to be a city-wide reception for the new minister. Dr. Sansbury came here from a position at the Linwood Boulevard Community Church of Kansas City. Before that he was for ten years pastor of the First Christian Church of Seattle. The University Church, just across the street from the main campus of Drake University and next door to the building housing the Drake Bible College, is an outstanding institution in the religious life of Des Moines and is the mother church of the university. Its present membership is about 2,400.

* * *

Methodists Hold Successful Summer Institute

Among the various assemblies and Bible conferences held this last summer, one was outstanding. The Methodists have a magnificent assembly property at Lake Okoboji, and this summer's conference was the twenty-fifth. In the celebration of this silver jubilee, money was gathered to pay off all indebtedness. Outstanding on the faculty list of this assembly was Dr. Carl Sumner Knopf, dean of the school of religious education of the University of Southern California. Under the general heading, "The Bible Finds a Way," he brought some magnificent messages. Bishop J. Ralph Magee and his brother, President John B. Magee of Cornell College, also made great contributions to the assembly, and Dr. Frederick J. Weertz, of St. John's Lutheran Church of Des Moines, brought three fine messages.

* * *

Crowds at Evangelical Bible Conference

The annual Bible conference at Cedar Falls, under the auspices of the Evangelical Church, had the usually good attendance, audiences running from two to three hundred at the weekday morning sessions to well into the second thousand on Sunday. The plan was followed for the main courses of sharing leadership between two lecturers. Thus Dr. Edgar DeWitt Jones of Detroit and Dr. Willis W. King, president of Gammon Theological Seminary of Atlanta, Ga., shared a course on preaching. In the same manner Bishop Victor A. Weidler of Kansas City and Dean Seth W. Slaughter, of the Drake Bible College, shared a course in Bible study. The faculty also included Dr. M. Earle Collins, of Tarkio College, and Bishop Edwin F. Lee of Manila.

* * *

Changes in Baptist Pastorates

Two Baptist churches of this city are about to lose their pastors. Rev. E. E. Hall is closing a 13-year pastorate with the Penn Avenue Church (Swedish) and goes to the Lakeview Baptist Church of Chicago. Rev. Minor W. Stevens has resigned at the Calvary Baptist Church, effective in November, and will retire to his home near Des Moines. He has been in his present field for 12 years. Penn Avenue Church has called a successor to Mr. Hall, but does not yet have an acceptance.

* * *

And So Forth

For a number of years the Baptist laymen of the state have been holding a fall retreat at the assembly grounds at Iowa Falls. This year's retreat was held over the last week end, with a large attendance. The outstanding guest speaker was Gov. Harold Stassen of Minnesota, who is an active Baptist layman.

Iowa is staging a reluctant farewell to summer. Temperatures for the last few days have broken all heat records of the weather bureau. Heat climbed to 102 one day last week, and the uncomfortableness is still with us.

WARREN C. TAYLOR.

New York Methodists to Hold Annual Retreat

Methodist ministers of the New York area presided over by Bishop F. J. McConnell will hold their annual retreat at the Thayer Hotel, West Point, Oct. 24 to 26. The five principal speakers will be Dr. Georgia Harkness, Dr. Clarence T. Craig, Bishop Paul B. Kern, Dr. Harold C. Case and Dr. Richard Roberts. As in past years, the program has been arranged by Dr. Christian F. Reisner.

Insurgent M. P. Pastors Form Independent Churches

Thirteen Methodist Protestant pastors in Michigan who have refused to enter the united Methodist Church have formed the American Bible Fellowship. All plan to act as pastors of independent churches.

Argue Auburn Case in Courts

Presbyterian Church Opposes Shift of Funds to Union Seminary—War Strain Kills Rector

(Correspondence from Central New York)

SYRACUSE, Sept. 18.—Litigation concerning Auburn Theological Seminary has been going on in the supreme court of New York at Syracuse during the summer. In May the board of directors of the seminary confirmed the agreement previously made for the association with Union Theological Seminary. An amendment to the seminary's charter allowing this association had been secured from the state legislature. The board applied to the court for a judgment declaring its right to use the income of the seminary's funds under the agreement. The form of the proceeding is a complaint against the attorney-general of the state, as the guardian of the funds of institutions such as the seminary. Into this suit the General Assembly of the Presbyterian Church and the presbytery of Cayuga have entered as parties defendant with the consent of the seminary, in opposition to the seminary's application, and the presbytery of Syracuse has entered in support of the seminary.

The General Assembly at its meeting in May had the Auburn-Union agreement before it, and expressed no opinion on the subject, but authorized its committee on legal procedure to safeguard the property rights and authority of the church. The presbytery of Cayuga, within whose bounds the seminary is located, likewise has expressed no opinion, but has been represented in court by a committee. Of the 17 presbyteries which elect directors of the seminary, 15 have either voted confidence in the board or approval of the Auburn-Union agreement, or have done both.

The main ground of the opposition to the seminary's application appears to be the contention that since it is ecclesiastically Presbyterian its funds are affected with a denominational trust which would be violated by association with a non-Presbyterian institution. The case was heard on several days in August before former Justice Edgecomb as official referee. His decision is hoped for within a few days.

* * *

Interfaith Service Stirs State Fair

"Thousands at State Fair Hear Praise of American Freedom" was the caption in the leading morning paper in Syracuse on Aug. 28. The occasion was the interfaith inspirational service held Sunday afternoon and evening in the coliseum of the state fair grounds. This first Sunday of the New York state fair marked the 99th anniversary of that institution and the seventh annual Sunday religious service. The three speakers were Dr. Clyde A. Lynch, president of Lebanon Valley College, Annville, Pa., Mr. William E. McClusky, a prominent Catholic layman of Syracuse, and Rabbi Benjamin Friedman of Syracuse.

The final service was the dramatic story of "Elijah," set to Mendelssohn's music, presented in costume by the Syracuse a cappella choir, John T. Clough, conductor, and the Rochester chapel choir, Gustav A. Lehman, conductor, with Mark Love, bass-baritone of the Chicago Opera Company, in the title role. The chairman of the religious committee, representing the Christian Science, the Catholic, Jewish and Protestant faiths, is Rev. S. Burman Long, pastor of the Geddes Congregational Church of Syracuse. This was his seventh year as chairman.

* * *

Dr. Norwood Speaks On Evangelism

An institute on evangelism was held Sept. 7 and 8 at the Colgate-Rochester Divinity School. Leaders included Dr. Frederick W. Norwood, of England, Dr. Jesse M. Bader of the Federal Council of Churches, Dr. G. Beers and Dr. Walter E. Woodbury of the Baptist Home Missions Society, and Dr. Roland Q. Leavell of the Southern Baptist Convention. Although the place of gathering and the personnel of leadership suggested the Baptist emphasis, the invitation was extended to members of all communions.

* * *

War Strain Believed Cause of Rector's Sudden Death

The sudden death of Rev. Howard N. Farnsworth, rector of St. Thomas Episcopal Church, has saddened a large circle of friends outside of his parish as well as deprived his church of one of Rochester's most consecrated and able religious leaders. Newspaper dispatches said the death had been caused by the war scare, but it would be more accurate to say that Mr. and Mrs. Farnsworth, who were visiting in Europe, cut their stay short on account of the European tension. Taken ill on the return voyage, Mr. Farnsworth was hospitalized for a day in New York and was sufficiently improved to return to Rochester, only to be stricken acutely ill, dying six hours later.

St. Thomas Church offered one of the great challenges in Rochester. A beautiful and splendid building was almost hopelessly encumbered by debt, but under the vigorous leadership of Mr. Farnsworth the congregation was making headway in solving a problem which men of lesser courage would have believed to be utterly insoluble.

* * *

Muriel Lester At Rochester

Miss Muriel Lester will spend Oct. 3 in Rochester under the auspices of the local group of the Fellowship of Reconciliation. Her presence in any community is always refreshing. Her wisdom, experience and courage, the clarity of her insight, and her forthrightness will do much to illumine the dark places of today.

* * *

Colored Pastors Lead Rochester Churches

Rochester is happy over the fact that Dr. James M. Rose, pastor of the Mt. Olivet Baptist Church, is serving this year as president of its ministerial association, and that Rev. Frank L. Brown, of St. Simon's Episcopal Church, is serving his second term as recording secretary of the federation of churches. Although the colored population of Rochester is small it

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* * *

G-Man Chief to Address Religious Educators

The Central New York interdenominational area conference of religious education leaders under the direction of the New York state council of churches will meet in Cortland, Oct. 10, 11. On Oct. 11, Colonel W. D. Lester, assistant to Edgar Hoover, will be the speaker. Other speakers will be Dr. Ray Freeman Jenney, Bishop Lester Smith, Dr. Edna L. Acheson and Dr. Howard Yergin. Delegates from the churches of five counties will gather in the First Presbyterian Church and all the churches of the city will cooperate in group meetings, banquets and general entertainment of delegates. General Secretary Horace Shepherd of the Y.M.C.A. is the chairman.

* * *

Owego Church Presents Historical Pageant

The climax of the 136th anniversary celebration of the Owego Church was called "The Pageant of Life." The pageant was written and directed by the pastor, Rev. Edgar Frank, and was presented by a cast of 275 people. The first part of the pageant pictured the stream of people who have worshiped at the site of the present church since 1819. The second part was devoted to tableaus showing the various ministries of the church since the present building was erected in 1854. In all the tableaus, the members of the cast were clad in authentic costumes. More than 300 garments were donated by the people of Owego for use in the pageant.

RAY FREEMAN JENNEY.

To Read Gospels In Brazil Schools

Ceara Legislature Authorizes Dropping Catholic Catechism—Pope Calls for More Clerical Students

(Special Correspondence)

ROANOKE, Va., Sept. 15.—News is sifting in which reveals new tendencies in the Roman Catholic Church in Brazil. Several years ago some of the more liberal priests in this country where private reading of the Scriptures has always been bitterly opposed began urging the people to read the New Testament. About two years ago one of these liberals, Father Humberto Rohden, made a modern translation of the New Testament which has been published under ecclesiastical imprimatur. Although encouraging in itself, there is little hope that this splendid version will be widely advertised from the pulpit or distributed at a reasonable price. But after decades of strict separation of church and state, in 1934 religious teaching was allowed in the public schools. Just how to apply the law, how to allow the teaching of different religions and at the same time safeguard against dogmatism and intolerance, has been quite a problem. This spring the congress of Ceará, a leading northern state, voted to authorize reading of Gospels in the public schools, instead of instruction in the Catholic catechism.

Move to Abolish Black Cassock

Early this summer newspapers announced a movement among some priests to abolish the compulsory use of the heavy black cassock and surplice. The rumor was denied by high church authorities, who stated that there was merely talk of substituting the white cassock, better adapted to hot climates and already worn in some of the West Indies.

Number of Priests Insufficient

The very small and insufficient number of priests in Brazil has been openly discussed by both church leaders and prominent laymen. There are only 4,700 priests in this country, and of these only 2,200 belong to the regular ordained priesthood. This means an average of only one priest to every 20,000 souls—even less than in China! Quite recently, a Catholic leaflet, *Escola Apostolica Cristo-Rei,* presented these statistics, commenting sadly: "At least two-thirds of our Brazil may never become Catholic if the number of clergy is not increased."

Closely related to this problem is that of the nationalization of the clergy, a natural sequence to the rapid nationalization of schools, papers and industries. Sincere Roman Catholics, solicitous about the religious situation in their country, and fearful of the penetration of foreign ideas, have expressed genuine concern over the fact that so many of the clergy are foreigners. This problem has been aggravated by the large number of priests and nuns who have come to Brazil after their expulsion from European countries, and by the average Brazilian's indifference to the priesthood as a career.

Pope Calls for More Clerical Students

Both of these problems were discussed in the first plenary council of the Catholic Church ever held in Brazil, which met in Rio July 1-20. Don Sebastião Leme, the cardinal archbishop, who had recently returned from the election and consecration of Pope Pius XII, brought a message from the pontiff himself. In this he expressed profound satisfaction that the council was meeting to consider matters of vital interest to the church in Brazil, and mentioned as of first importance "the sacerdotal vocation and the desirability of having a larger number from Brazil to study in Rome for the priesthood."

EULA KENNEDY LONG.

Radio Program to Honor Frances E. Willard

N.B.C. blue network stations will carry a program honoring Frances E. Willard on the 100th anniversary of her birth, Sept. 28, at 10:30 p.m., eastern time. The speakers will be Mrs. Ida B. Wise Smith, national president of the W.C.T.U., Bishop Edwin H. Hughes of the Methodist Church, Representative Caroline O'Day and Miss Lena M. Phillips, president of the International Federation of Business and Professional Women.

Church Reprints Neutrality Sermon and Editorial

The First Presybterian Church of Hutchinson, Kan., has reprinted in pamphlet form a sermon preached by its pastor, Dr. Arthur L. Miller, on Sept. 10: "The United States Must Stay Out of This War." In the same pamphlet is an editorial from the *Hutchinson News:* "War Issue Is Not Democracy But Who Gets the Lion's Share."

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Throng Denver's Union Services

Evening Worship in Civic Center Draws Many Tourists—Effect of War Felt by Clerical Bodies

(Correspondence from Colorado)

DENVER, Sept. 16.—The admonition of Dr. Jesse Bader of the Federal Council of Churches that our churches should have movable pulpits is pretty well observed in some of the urban centers of Colorado. In the Greek Theater of the Denver Civic Center six large downtown churches unite in evening worship through the summer vacation season. Frequently the attendance reaches 2,000, many of whom are tourists. The lure of the Rockies is reflected in that one congregation in this group has registered attendants at worship this summer from 40 states and seven foreign countries.

* * *

Denver and Syracuse Make a Trade

Miss Mildred Pinkerton, Y.W.C.A. secretary of Syracuse, N. Y., comes to the secretaryship of the Denver association, while Miss Bernice Taylor, who has been secretary of the local association, goes to the same position in Syracuse. We congratulate Syracuse and we welcome Miss Pinkerton to the important work of this city.

* * *

Feel Impact Of War

Far inland as we are we are sensitive to the present disturbing hour. Bishop Fred Ingley of the Episcopal Church remarks: "The church is Christ's executive agency for bringing in the Kingdom of God. Never did the world need the church more than now. Let us go forth in faith. And may we ever remember that faith on her knees is greater than the devil on his throne."

The first meeting of the Denver ministerial alliance for the autumn will focus attention on "The Church and War." Chancellor David Shaw Duncan of the University of Denver will treat it historically. Rev. Guy Konkel will speak on "My Position in the World War," while Rev. Frederick Udlock, a young minister, appropriately undertakes "My Proposed Course Now."

* * *

Welcomed to Baptist Leadership

At a largely attended banquet of leaders of the Colorado Baptist Convention, in the First Church of Denver, Rev. William A. Phillips was warmly welcomed on Sept. 11 to the secretaryship of this state convention. Dr. Henry G. Smith of the Calvary Baptist Church, who is also president of the Denver Baptist ministers' conference, presided over this meeting.

* * *

'Y' Welcomes New Clergy to City

The Y.M.C.A. of Denver has a custom, and the ministers of Denver like it. Annually they give a complimentary breakfast to the ministers of the city. This gives an opportunity for new pastors to meet their fellows, and to receive a warm welcome on behalf of both the "Y" and the ministerial alliance.

* * *

Rabbi Opposes American Intervention in Europe

Rabbi Laderman of the Hebrew Educational Alliance in a Rosh Hashonah sermon spoke freely of any proposed "holy war" saying: "When American Jews of education speak of a holy war and wish they might join it and when serious discussions are held to decide about enlisting, I am amazed." He further declared that he had asked the children of his congregation to pray to "keep America out of war, out of this war and out of any war."

CLARENCE W. KEMPER.

Suspend Plans for Lutheran World Conference

The chaotic world situation has caused the committee preparing for the Lutheran World Convention, which was to have been held at Philadelphia next May, to suspend preparations. If the war ends in the near future it is stated that the convention will be held; otherwise not.

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New York Holds Sectional Meets

State Church Council Finds System Effective—Discuss Many Mergers Among Religious Bodies

(Correspondence from Albany)

ALBANY, Sept. 18.—The state council of churches is entering upon the work of the fall and winter with enthusiasm. The board of directors in its first fall meeting Sept. 15 planned future programs. Regional conventions will be held as follows: Oct. 3, 4, Lake Placid; Oct. 6, 7, Schenectady; Oct. 9, 10, Rochester; Oct. 10, 11, Cortland and Oct. 11, 12, Olean. Each of the conventions begins with an evening session and continues through the following day. The change from a single convention to a series of meetings, whereby a team of leaders and speakers goes from one city to the other, was made in 1935 and has proved a very satisfactory arrangement for a state as large as New York. Dr. Wilbur T. Clemens, Rev. Ralph Williamson and Rev. T. Basil Young are the secretaries in charge of the work.

* * *

Moves Toward Unity

Ever since the National Preaching Mission in Albany in 1937 there has been considerable agitation in favor of Christian unity in the church circles of the city. Two banquets for the laymen of the churches and two luncheons for the women during the year helped the movement along. A Monday luncheon club, organized under the auspices of the Y.M.C.A., has been discussing Christian unity all during the year. The Council of Religious Education issued a pamphlet on the program of cooperative work now going on as evidence of the extent of Christian unity in the city.

The situation seems to call for mergers of several community organizations. For example, there are two community organizations of churchwomen. One of these, the interchurch group connected with the city Council of Religious Education, has already taken the initiative to hold joint meetings with the Federated Church Women, whose interests are chiefly missionary. An actual merger would constitute a church council of women, which would unite the women of the churches in a program covering all phases of church work in the community and abroad. Such a step is a real possibility this year.

* * *

Propose United Religious Chest Appeal

There are three religious organizations that make a direct appeal to the churches of the community for the raising of funds to carry on their work. One of these is the Council of Religious Education, organized 15 years ago from an active Association of Sunday School Superintendents. The council carries on an intensive program of education, the outstanding feature of which is weekday religious education for 1,100 boys and girls. There is the organization known as the Protestant Family Welfare, Inc., representing a merger of the old city mission society and the non-sectarian Family Welfare Society, which conducts a very unique program of social welfare in the name of the Protestant churches similar to the Catholic and the Jewish agencies. Most of this work is financed through the city community chest, but a religious budget of $6,000 is raised by the churches and individuals for services connected with the House of Friendship and the Port of Homeless Men of the organization. A third organization that appeals to the churches for financial support is the Student Christian Association connected with the State College for Teachers. As a first step in the direction of a merger of these efforts, a religious chest has been proposed. That at least would avoid the present duplication of appeals for strictly worthy cooperative religious projects. This proposal has come from the Council of Religious Education.

* * *

Work on Tri-City Federation Idea

The ministers' association of the city, while mostly concerned with meetings of a professional nature helpful to clergymen, has also sponsored such events as union Thanksgiving services, Holy Week meetings and a weekly morning broadcast for family devotions. Such matters of an executive nature usually come under the functions of a council of churches. However, such an organization was tried a number of years ago, but was given up when the churches differed so much on the subject of reform. Yet the churches need some such council for a clearing house of cooperative projects. Otherwise, the tendency is to organize special committees for each new event that comes along. A number of years ago a definite proposal for a Tri-City federation of churches received some support. This would involve the cities of Albany, Troy and Schenectady. At the present time, mergers are in process in the latter two cities with respect to union of the city and county Protestant councils. The state council of churches is giving time to a study of the best way to solve this problem and hopes to have a plan to propose to the several interested groups in these cities before the year is over.

* * *

State to Vote on Pari-Mutuels

On Nov. 7 the voters of New York will decide whether to accept or reject an amendment to the state constitution that would legalize gambling by permitting the pari-mutuel system of betting at race tracks. The matter has been considered again and again by the legislature, either failing to get a favorable vote or being vetoed by the governor. Gov. Lehman has said that it is a constitutional matter, that until the constitution is amended no law permitting gambling would be constitutional. A spirited attempt was made to include this amendment in the new constitution a year ago. It was defeated. But it has now been passed at two successive legislative sessions and thus goes to the voters at the regular election. If New York passes the amendment it will be the second state in the union to put gambling into its fundamental law. The other state is Nevada. States that have legalized pari-mutuel gambling are generally sick of their bargain, according to statistics compiled by the New Jersey chamber of commerce.

GEORGE L. CUTTON.

English Unite to End Hitlerism

No War Delirium, But All Agree on Necessity of Fight to a Finish—Pacifists Issue Statement

(Correspondence from England)

LONDON, Sept. 14.—The air is full of voices. There is no sign of any hatred of the enemy. There can never indeed have been a war begun with so little of the delirium of warfare. I have heard no voice raised in defense of the Hitler methods and aims; they are universally condemned, even by those who have no faith that war can solve the problems raised. There is certainly a general sense of penitence in the memory of the past, along with the greatest measure of agreement that I can recall in the mind of this people. The battle has begun and it must not be ended until the evil thing is robbed of its power.

* * *

Christian Pacifists Issue Statement

Two characteristic messages have been given from within the Christian church. The Council of Christian Pacifists declare that they do not ask to be relieved of their share in the sufferings of this time. They point out how different is the spirit of the peoples from that of 1914, and that too outside the ranks of confessed pacifists. To keep alive the love and joy and peace and long-suffering of the gospel will be a hard task. The danger must be faced by pacifists in themselves. In prayerful service they must give themselves afresh to their ministry of reconciliation and to their purpose to bring a new peace into the world. When the hearts of all men are failing for fear, then they may look for the coming of the Son of Man in glory.

* * *

Demand a Just Peace

For those who do not accept pacifism there are many spokesmen who agree that the church must not fail to keep before the nation the end of a just peace. No second Versailles! No one writes with more power than the Bishop of Chichester. There were some lines printed last week which sum up the mind of this country at this moment:

In no self-righteousness we call,
For righteousness who fight:
But may this cause, more true than we,
Cleanse and restore our faith in Thee,
And Thou, defend the right.

(G. Rostrevor Hamilton.)

* * *

The Propaganda Battle Opens

The speech of Göring was taken seriously here. It was clearly meant to define the German scheme and prepare the way for the "offers" which may follow a "lightning victory" over Poland. The British answer was the cabinet decision to prepare for a three years' war and the dramatic meeting of a general council of war in France to which the prime minister and Lord Chatfield flew. In addition Mr. Eden has spoken firmly and clearly, and the House

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By MARGUERITTE HARMON BRO

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By ARTHUR E. HOLT

The Rauschenbusch Lectures for 1938

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of Commons shows no sign of anything but contempt for such tactics as Göring uses.

Our ministry of information has received sharp criticism this week, especially for its handling of the news that the British troops were in France. The blame is not laid upon Lord Macmillan, who has not had time to put his plans into action. It is rather believed, and indeed admitted, that there has been a lack of coordination between the services. After the severe criticism in the Commons last night it is certain that this will be changed. It is scarcely understood yet how vital a matter this battle in the air and in the press is likely to be.

* * *

The Second Sunday Of the War

The second Sunday passed quietly. We went to church with our gas-masks in our hands. Congregations were almost normal, even in central churches such as the City Temple and St. Martin's. Very soon, I think, all churches will be holding their second service in the afternoon, so as to use the daylight. To darken church buildings would be no easy task; the pedestrians are not encouraged to go on the darkened streets, and petrol for private use is severely rationed.

* * *

Salvation Army Raising Fund for B.E.F. Work

There is sure to be much cooperation between the churches, but programs can only be made when the situation is clearer. It is only 11 days since the war began. The announcement is made today that the Salvation Army is to raise £150,000, of which £30,000 is earmarked for work among the expeditionary force. Many of the clergy and ministers of the churches have left for their chaplaincies in the army at home and overseas. Half of the staff of the churches in the place from which I write are already in their regiments.

* * *

Medical Journal Calls For Just Peace

Meanwhile the church has powerful allies. I note for example that the *Lancet*, an important medical journal, writes: "Our propaganda will be powerful for peace in proportion as it carries the conviction of our moral capacity to make a good peace. A war of silent hate would be long and destructive of our lives and of our own ideals." This is the scene as the physician sees it.

* * *

Need for Recreation Emphasized

There is a widespread conviction that some provision, consistent with the new conditions of our living, ought to be made for public entertainment. Already in certain "neutral" areas the cinemas are opened, and it is urged, notably by Mr. Priestly, that we should have hundreds and hundreds of good small professional companies of actors, musicians or good variety performers sent here, there and everywhere, giving perhaps three shortish performances a day. It is admitted that they would do valuable service for a nation which will need recreation even in dark hours.

* * *

Noted Artist and Scholar Die

Some salute, however brief, should be made to two men who have finished their work this week. Arthur Rackham was a master of the art of illustration and stood by himself as an illustrator of fairy stories. A man with a delicate and sensitive imagination who knew the heart of a child, I cannot see a hornbeam without thinking of his pictures.

Dr. G. A. Cooke was professor of Hebrew at Oxford. He succeeded his own teacher, Dr. S. A. Driver, in 1914 and retired in 1936. He took up worthily the task of "consolidating the position" won by his predecessor and other pioneers.

EDWARD SHILLITO.

Complete Plans for Methodist Bishops' Crusade

Plans have been completed for the "bishops' crusade" which the Methodist Church will conduct from Jan. 1 to March 15. One-day meetings led by bishops will be held in 100 cities. So far as possible bishops of the former sectional churches will serve in an exchange across the boundaries of the former denominations.

Governor Bans Church Bingo Games in Michigan

Gov. Luren D. Dickinson has ordered Michigan police to suppress all bingo and keno games conducted by churches, lodges or other organizations. "I know," wrote the governor to the Detroit chief of police, "that some people will say there is a vast difference between a gambling game conducted for the benefit of a worthy institution or cause and one which is operated by commercial gamblers. This interpretation may be true, but it overlooks a fundamental element, namely, that gambling, no matter by whom it is conducted, or what the stakes may be, is wrong."

Open Protestant Church for Jewish Holiday Services

Rabbi Harold Goldfarb, of the Community Temple, Cleveland, accepted the invitation extended by Dr. Jacob H. Goldner to hold the Jewish holiday services of his congregation in the Euclid Avenue Christian Church of that city. Dr. Goldner, whose adventures in Palestine occupied a large place in the press early this summer, stated that he issued the invitation as a way of stressing the cooperation between religious groups which is a prerequisite for world peace.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Adventures of Sherlock Holmes

(Rathbone, Bruce, Ida Lupino) (Fox) Absorbing, skillful filming of Doyle classic preserving spirit of original. Eerie, foggy settings heighten suspense. Arch-criminal Prof. Moriarty stages murder to divert Holmes' attention from theft of crown jewels but latter outwits him. Fine characterizations.

For A, and Y: Fine of kind. For C: Too exciting.

Blackmail

(Edw. Robinson, Gene Lockhart) (M-GM) Grim, depressing, tense melodrama impressively acted and told. Robinson fugitive from chain gang, jailed for another's crime, is double-crossed again by real criminal and sent back to brutal camp, villain getting his oil property. Escapes again and forces confession absolving him.

For A: Good of kind. For Y: Too strong. For C: No.

Death of a Champion

(Lynn Overmann, Donald O'Conner) (Para) Good class B murder mystery comedy. Three murders follow poisoning of dog show prize-winner, and sideshow professor, with boy pal, land killer. Plot rather complex, narrative not always clear, but action human, amusing, and conclusion crisp.

For A: Hardly. For Y, and C: Good of kind.

In Name Only

(Cary Grant, Kay Francis, Carole Lombard) (RKO) Mature, well acted, unpleasant problem drama. Contemptible wife, who married hero solely for money and position, spitefully refuses him divorce for marriage to woman he loves. Heavily emotional, melodramatic climax finally brings about desirable solution.

For A: Good of kind. For Y: Unsuitable. For C: No.

Mr. Moto Takes a Vacation

(Lorre, Schildkraut) (Fox) Lively, involved action follows excavation of crown of Queen of Sheba. Various crooks attempt to steal it from heavily guarded museum but Moto concerned mainly with one, international thief successfully concealed to implausible, fighting finish. Some futile comedy.

For A: Mediocre. For Y: Exciting. For C: No.

Nancy Drew and the Hidden Staircase

(Bonita Granville) (Warner) Another in series featuring the engaging little teenage heroine as volunteer detective. Aided by reluctant but loyal boy friend, she solves another murder in exaggerated, farcical climax. Non-violent, non-gruesome.

For A: Fair of kind. For Y: Good. For C: Probably good.

Saint in London

(George Sanders) (RKO) Engaging, smooth, very modern Robin Hood, helped and hindered by devoted heroine, tricks and traps one of London's arch-gangsters. Deft, suave, quite "English" thriller, agreeably intricate, exciting and humorous. Above average of kind as entertainment.

For A: Good of kind. For Y: Good. For C: Perhaps.

Stop, Look and Love

(Wm. Frawley, Jean Rogers) (Fox) Crazy title for lively, elementary domestic comedy. Combines some laughable realism with absurd farcical doings as pretentious, blundering mother almost succeeds in ruining her daughter's romance. Gratuitous free-for-all fist fight for climax.

For A: Hardly. For Y, and C: Probably amusing.

Best Recent Family Films:

Goodbye, Mr. Chips	Star Maker
Unexpected Father	Wizard of Oz
Stanley and Livingstone	The Under Pup

Best Recent Films for Adults:

Bachelor Mother	Golden Boy
Four Feathers	Beau Geste
The Man in the Iron Mask	The Ware Case

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